A pilgrimage into the land of promise,

By the light of the vision

OF

Jacobs ladder and faith;

OR

A serious search and prospect into life eternal, pointing out the way and discovering the passage out of mans mutable state of life, into a state of immutable righteousnes and glory, through the knowledg of Christ in Spirit.

Written in the year 1662, by HENRY VANE, Knight, towards the latter end of his prison-state; by himself fully reviewed and perfected, some few dayes before his suffering, and left as his last Testimony and service to this present generation, according to the wil of God, before he fell asleep.

HOSEA 12. 3. 4. and 6. verses.

He took his brother by the heel in the womb, and by his strength behaved himself princely with God.
Yea, he had power over the angel and prevailed: he wept and made supplication unto him: he found him in Beth-El, and there he spake with us.
Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.

Printed in the yeare 1664.

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY
OF F. L. GAY
JUNE 1, 1916

CONCERNING ETERNAL LIFE.

THe purpoſes and counſells of Gods mind are firſt taken within himſelf, before they are or can be knowne to any other. They are therefore called the deepe and hidden things of God. For God is his owne counſellour. There is none that can inſtruct him. His mind is not only comprehenſive of all that can be knowne and conſulted upon, but hath thoſe eternall ſprings of light and power, by which he is the ſupreame cauſe and orderer of all things. And theſe, as to their manner and kind of operation, are three. Theſe firſt and great powers are they, who in their name and manifeſtation are the Father, Son and Holy Ghoſt, by whom the ſame God doth forme and take all his counſells within himſelf, and put them in execution according to the purpoſe of his owne mind. Theſe are the ſeverall diſtinct powers of diſcerning and will in the ſame divine eſſence. With the firſt of them, God minds things after his owne incomprehenſibile manner of being, knowing and willing them, as God. Of this patern there is no imitation. I am, ſays God, and there is none beſides me. With the ſecond, God minds things on earth or in the world, condeſcending to proportion himſelf in his knowledg and will to the creature, in order to be found in the likenes and faſhion of created nature, and ſo to act over the law firſt in himſelf, that the creature may be capable to imitate and fulfill it after him. With the third he does ſo admirably joyne and put both theſe minds into one, and fix them in ſuch moſt perfect harmony and love, that they are not to be divided; yet keeps and upholds in each, their proper and diſtinct operations.

By this threefold operation, God ſets up the eternall law, and cauſes the manifeſtation of that which is the very wiſedome and reaſon of God himſelf, the head of Chriſt, the perſon of the bleſſed mediatour. For he who thus is three in counſell, (wherein he decrees and orders all things, giving the law in one and the ſame eternall mind) does not execute by himſelfe immediatly, but by the Mediatour, his repreſentative or image, the Angel of his preſẽce, in whom his name or likenes is placed, in order to beare it and bring it forth into the ſight and participation of others. By the immediate operation of the Trinity he is made and conſtituted the Lords Chriſt and true Meſſiah, the ſecondary and executing power, ordeined by God, as the breath and voyce of his mouth, to fulfill all his wills and all the counſells of his heart. This is he who was from the beginning, the breath of God, the inſpiration of the Almighty, the face and image of the inviſible God,

Firſt by eternall generation within the mind of God.

2. By everlaſting emanation, as the outſhining light and expreſs character of he divine eſſence.

3. By temporall incarnation and inſeparable perſonal union whith the ſeed of David.

According to his eternal generation, he is without Father, without Mother, without deſcent, coeternally and coeſſentially God with the Father, or firſt cauſe of all; no leſſe truly and properly God, then God himſelfe. But that which he is by everlaſting emanation, is the firſt born of every creature, he that was before all things, and by whom all things conſiſt. And according to his temporall incarnation, he was made man, like unto us in all things, ſin only excepted.

He is the inward writing of the eternal law, that is written and lies within the boſome of the father. None can read or unlooſe the ſeales on the backſide of this writing, but the lion of the tribe of Judah, he that from eternity hath knowne Gods mind and bin his counſellour, as the almighty breath of his month, inſpiring and giving life and being to all things, which when put forth, doth execute moſt exactly all that the dictates of Gods mind require to be done. Without him is not any thing made that is made; Nay, admit the creature could receave being without him (which it cannot) yet the eternal law and will of God could never be knowne to angels or men, unleſſe revealed to them by this lively oracle and voyce of his month. For all things are delivered to him of the father, and none knows who the Son is but the Father, nor who the Father is, but the Son, and he to whom the Son will reveale him. No man hath ſeen God at any time. The only begotten Son which is in the boſome of the Father, he hath declared him; even he that was in the beginning, was found in the forme of God and thought it not robbery to be equall with God; the WORD in whom is life, and that life the light of men. By him comes all hearing, underſtanding and obedience to be wrought in the creature. The firſt creature in which it is wrought, is the building not made with hands, eternal in the heavens, made part of himſelf, who as Mediatour is a mixed ſeed of both natures in one perſon and Spirit. In this Spirit he comes in the diſpenſation of the fulnes of time, to be made flesh, and ſo hath in him the voice of God, the voice of the head and cheif of angels, and of the head and cheife of men, by meanes whereof he ſpeakes and converſes with all created underſtandings, in their owne likenes and language. Thus comes he to be that ſpirituall ladder and way of graduall entercourſe, by means whereof, the angels that are aſcending and deſcending upon him, doe keepe the doore open betweene heaven and earth, and he fils al things.

This is Gods firſt, beſt and moſt perfect worke, finished from the beginning, the works that are ſo much the object of Gods knowledg and delight, that he therein reſts, ſubjecting them no more to change. This is the building not made with hands, eternal in the heavens, the inviſible and exemplary paterne unto both creations; the rock, whence they flow, Deut. 32. 4. He is the rock, his work is perfect, or he is the rock that is Gods perfect work; the wiſedome which God poſſeſſed in the beginning of his way, (in which he was pleaſed to condeſcend and ſet forward toward the

the creation of the world) Prov, 8. and 9. chapters; which compared with John. 1. 1, 2; doe evidently shew him to be the WORD that was by God as one brought up with him, who was with God and was God; Gods love and delight, in whom he was ever rejoycing. He also had his love, delight or choice, in conformity to the eternal will and purpose of God, among the sons of men, that he makes the habitable part of his earth, of whom David was the type and figure, Psal. 89. where God says (v. 20. &c.) I have found David my Servant, with my holy oyle have I anointed him. With him shall my hand be established: mine arme also shall strengthen him. I will beat down his foes before his face: and plague them that hate him. I will set his hand also in the sea: his right hand in the rivers. He shall cry unto me, thou art my Father, my God, and the rock of my salvation. Also I will make him my first borne: higher then the kings of the earth. I have sworn by my holines, that I will not lie unto him. His seed shall endure for ever: his throne as the sun before me. Againe, Psal. 78; 70, &c. He chose David also his Servant, and took him from the sheepfolds, from following the ews great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of his heart: and guided them by the skilfulnes of his hands. Most of this is accomplished in Christ, the antitype and Truth, as he is the Son of Man, of the seed of David according to the flesh, called Gods Servant the BRANCH, and the Lord our righteousnes, the WORD of life, that is the rock of ages, whence all things are hewen. He is the platform and exemplary patern of both worlds, in idea as wel as execution, which the divine wisedom contrived and wrought in God, from all eternity, as its great masterpeice, by which the worlds were made; Heb. 1. 2. Eph. 3. 9. God made all things by Jesus Christ, whether visible or invisible. He was the first patern of all his works. Consequently, according to this first and perfect patern was man made, and to it in some degree and measure restored since his deformation by the fall. In uprightnes was he made, according to Gods image; God is righteous originally in his owne nature, and both originally and communicatively righteous in Christ, who made man upright; Eccl: 7. 29.

The house which wisdom first builds for her self with seven pillars, is in the person of Christ, Gods only begotten son. For he that built all things is God: and this, as the Son over his owne house, a house not made with hands: that eternal house of the Father, wherein are many mansions. The same WISEDOME, after she had built her house, killed her killing, slew her sacrifice, (the lamb was slaine from the beginning of the world) mingled her wine and also furnished her table. All things being thus made ready for her guests whom she purposed to invite, she sends forth her servants. She crieth upon the higheſt places of the city; who so is simple, let him turn in hither: as for him that wanteth understanding, she saith to him, come, eat of my bread, and drink of the wine I have mingled. It shal be to your soules as a tree of life, a wel springing up into everlasting life, in every one of you,

But (as we shal shew more fully afterwards) man in his perfect, innocent state, professing himself wise (when he should have seen himself simple, or at most, wise only in part, wanting yet that which should make him fully and immutably so) became a fool. And because when he knew God, he glorified him not as God, neither was thankful, he became vain in his imagination, changing the glory or likenes of the incorruptible God manifested in Christ, into an image made like to corruptible man, and to birds, four-footed beasts and creeping things, to the darkning his foolish heart, that changed the TRUTH of God into a lie (the original and first sin) worshipping and serving the creature more then the Creatour, God, blessed for ever.

Conformity to Christ, the first and most perfect patern and Rule of all obedience unto Gods word and declared will, is the TRUTH of God, which the first Adam changed into a lie, endeavouring (as much as in him lay) to make it void, and set up some other thing, even himself in the place thereof, (as the law and Rule of his action) which he was forbidden. In departing from and disobeying of Christ who was the law of Gods mouth from the beginning, the word that was commanded to a thousand generations, he tasted the bitter fruit of his own doings, and was ensnared by the work of his owne hands. He was enticed by his owne lust: sin conceaved, which being perfected, brought forth death.

And if it be objected; 't was impossible the first Adam should sin against Christ, or the TRUTH of God as it is in Jesus, because where there is no law, there can be no transgression; when as yet nothing was declared of Christ, there could be no offence against him.

The Answer is easy and plain. There was both knowledge and need of Christ before the fall, as well to prevent and keep ont sin from entring into the world, as to expiate and deliver from it by his death, after it was entered, and secure against its return againe. This the Apostle Paul asserts with great cleernes in his Epistle to the Romans, shewing that Adam was but the Image and figure of him that was to come, Christ, made from the beginning the power of God unto Salvation, and the righteousnes of God that was to be revealed from faith to faith. This, man at his creation and before his fall could not be ignorant of. For that which might be known of God in Christ by the book of the creature, was shewed to him and made manifest in him. For the invisible things of him, (even of Christ, who is the invisible image of God and hidden mystery ordeined for our glory before the world, and kept secret in God) were cleerly seen and to be known by the things that are made, the creatures he produced, to the making manifest his eternal power and Godhead, thereby rendring them without excuse that would otherwise be apt to make the forementioned objection, and on that presumption thinke themselvs at liberty to change Gods truth into a lie. But hereby every mouth comes to be stopped, and al the guilty

guilty world are subjected to the righteous judgment of God.

Christ, who is the law of Gods mouth, required of man obedience as soon as he was created. He called upon him to be a hearer of the will of God, which he was intrusted to reveale, and teach the most acceptable manner of performing. This did Christ require and teach, as answering the end for which man was at all made by him at first, or redeemed since; even this, that he should not be his owne, or at his owne dispose, but yeild subjection to the will of another, set over him by God, who was to be flesh of his flesh and bone of his bone, and to be therfore trusted and beleeved on, as appointed to feed and guide him to life eternall, and who required that he should glorify God in his soule and in his body, that were Gods, upon the account of al rights and obligations whatsoever.

Thus was Christ typified to Adam by the tree of life in the midst of the Paradise of God; as also by the living water, that watered the garden of Eden, a river cleer as crystall, the streams whereof refresh and make glad the city of God, the Holy place of the tabernacle of the most high, Mount Zion that cannot be moved, in the midst of whom God dwells, as the place of his rest, promising to help them with his morning appearance, or the brightnes and glory of his second comming and fuller communication of himself, then Adam receaved in his first creation. God was willing Adam should know he was a fountain without botom; so deep, as not to be drawn dry; and would have him open his mouth wide that he might fill it. He would have him become a vessel yet more larg, capacious and fit for his use, then at first he was made. For he gives not his gifts all at once, but by degrees and after a manner most suitable to his inexhaustible fulnes and infinit wisdom.

God therefore comes forth in Christ as a light and law to mans knowledg and discerning, instructing him to be the hearer and doer of his will, in and under a threefold law and rule of righteousnes;

1. The law of nature, or booke of the creature, visible and invisible.

2. The law of the Scriptures or written book of the revealed will of God.

3. The law of the Spirit of life in Christ Jesus, written by the living WORD himself, in the tables of the heart of the Son of Man, taken into hypostatical union with him, to be his mouth and spokesman, at whose hand angels and men are to receave the lively divine oracles of Gods counsel, appointed to be made known unto them.

This threefold law is, as it were, so many transcribed duplicates and copies of what is to be found in the living eternall WORD of God, the Original. In conjunction with this, they are lights and good guides. They

are as a firſt, ſecond and third ſtream of one and the ſame river of pure and cleer wat er, that gradually leade into that great Ocean of knowledg, light and love, that is to be found in the original. They are prepared and fitted as the ſutable, adæquate means to be mans guide and Rule, according to his ſtate and meaſure of growth up into his head, in and upon whom he may be borne and made to grow as on his root, that may either receave and retein him in an eternal aboad with him, or elſe leave, reject and finally caſt him off, after proof and triall, as an unprofitable branch, that hath taken Gods name and born his likenes in vain, and that shal therfore not be held guiltles, but firſt or laſt meet with his due reward. This is ſeen and found by the experience of angels and men, from the beginning to this preſent day.

Of theſe three laws then we shal treate in their order, very breifly.

1. Firſt, as to the law of nature or book of the creature, it is no other then the right faſhion and make which is given by the creatour to the works of his owne hands, as the creature comes fresh and pure out of the mould into which he caſt it in its firſt creation, bearing his image, ſuperſcription or impreſſion. In a more peculiar manner, he created man in his owne image. Throngh the power of the enlivening breath from the mouth of the Lord, all things live, move and have their being; ſuch a being, and ſuch a manner and meaſure of operation, as God ſees fit for them, and pronounces to be good, though not immutably or perpetually ſo, but ſubject to ſpending, wearing ont and waxing old, as alſo to other changes. Theſe are the many things which God creates, which being animated with life from him, doe ſpeak forth the prayſe and excellency of their maker, aud are as ſo many kinds of voices and ſounds in the world, none of which are without their ſignification and teaching to thoſe that have eyes to ſe and eares to heare, with skil to ſpel and put together Gods mind out of them, as a law and rule for their inſtruction. The reaſon and diſcerning given to angels and men, does qualify and enable them for this, even to ſpel out the mind of God, partly by looking forth into the outward and viſible frame of the creation, but more eſpecially by conſulting the light within them, the work or impreſſion of the law in their owne hearts and upon their owne beings, which makes them a law and rule to them ſelves and to oneanother. For by the tongue of man God ſpeaks to angels in the perſon of Chriſt. By the tongue of angels he ſpeaks in and to men, This is the law that was given to Adam in Paradiſe.

2. As to the law of the Scriptures or written word of God, it is a ſecond diſpenſation, a voice of words, and that by men, the Servants and Prophets of the Lord, who being inſpired with ye breath of Gods living WORD, are taught to think and ſpeak as the Holy Ghoſt moves them or gives them utterance. Under theſe words there is an inward Teſtimony and writing, which is not of private interpretation.

Theſe words and divine oracles, committed to writing, are kept by the ſpecial influence of Gods providence, and recorded for the ſucceeding ages and poſterity of the Church. Theſe oracles, with the help of the ſame Spirit that indighted them,

(and

(and alone is able to shew the right meaning and sound understanding of them) are able to make men wise unto Salvation, by sending them to their Saviour, the son and living WORD him self, in and with whom alone, they may have life eternal. All that is thus written and recorded is that which is given for this very end by inspiration from God, and is profitable for doctrine, for reproof, for correction and for instruction in righteousnes, that the man of God may be perfect, and perfected unto all good works.

Under this dispensation by a voice of words, the seed of faith lies hid. It was not given till four hundred and thirty years after the promise and the making known of the law of faith unto Abraham, without and before the writtē word. And it was not added to make the promise void, or as a law that in and by itself could give life, especially life immutable, not subject againe to wrath and the curse. But it had its use and service in subordination and as a Schoolmaster, pointing to him that was to follow, the seed that was to come. It was as the baptism of repentance preached by John, which in respect of transgressions, was to cleanse and prepare the way of the Lord in the hearts of the Sons of men, dead by nature in trespasses and sins. The Lord that afterward was to be revealed through faith, would have their soules purged and kept as wel fenced as might be in the mean time, against all impurity of evill doing, by this law of written words, which was also a witnes afterwards of Christs birth, death and resurrection.

This is a second law that after the fall was given to man as a light or lamp to his feet and lanthorn to his paths: a light, but under a cover, and in a dark place, sealed and bound up as amongst Christs owne disciples, who are taught and learned in the wisdom that is from above. Otherwise, as it may be used, receaving a sense and meaning from the wisdom of the earthly and sensual man, or from the subtil skill of the Serpent, it does become the fortresse and strong hold of sin, a ministry of the letter and of death, a most dark and uncertain guide to any that pretend and profes them selvs to be the followers of it and of the commands in it. For the vision of all is unto them, as of a book or letter that is sealed, which when delivered to one that is learned after the manner of men, and not illuminated with the Spirit of TRUTH, saying, read this I pray thee, he sayes (or at least should say) I cannot, for it is sealed and I need one to open it. And when it is delivered to him that is not learned in any kind, he answers, (if he deale ingennously) I am not learned; I have not that skill which is required for the reading of it, nor can I se any more into the true meaning of it, them one that cannot read at all, or tell how to spell words and put letters together.

The voice and sound of this law is not of that extent as the first, (which is published by the tongue and speech of angels, and other peeces of the creation) but is more peculiar to one sort of men, who formerly were they of the seed of Abraham according to the flesh, unto whom God more especially committed these his oracles,

cles, expecting anſwerable fruit from all thoſe that having ſinned under this law, were reſerved by God to be judged and at laſt to ſtand or fall by it. The reſt of mankind amongſt the gentiles that lived without this law, were not to be judged by it; but by their owne law, the law of nature, unto which they are perpetually ſtill obliged. This generation of the fleshly ſeed of Abraham is neither literally nor figuratively as yet paſſed away. For there are too many that ſince the light of the Goſpel hath shined forth upon them, doe yet deſire to be under the law, preferring their ſtation and lot in the earthly Jeruſalem, Mount Sinai, that is ſtil in bondage with her children, and chooſe ſo to remaine, rather then to aſcend into the Jeruſalem that is above and is free.

Theſe are the brauches Spoken of, Rom. 11. taken out from among the Gentiles, upon the rejection of Abrahams natural ſeed, who contrary to nature are graffed into the good olive tree, ſurrogated and taken by God as a nation or people to himſelf in ſtead of the other, in the ſame relation, under the ſame Covenant and law, being made to partake of the root and fatnes of the ſame olive tree. Theſe are (notwithſtanding all their priviledges in this eſtate) to take heed of boaſting or taking up their reſt under the dominion and in the inward principles of that law which excludes not boaſting. If they doe, they are fairly warned that their ſtanding and aboad in and with the root, is not ſo ſure, nor their righteous principles and operations in conformity to the law, ſo fixed, but that they may fall and be rejected as their predeceſſours the Iews were before them, to wit, all ſuch of them, whoſe ſtanding was but by that Covenant, and not by the law of faith, for want whereof God complains againſt them (Heb. 3.) as children of his wrath and provocation, a perverſe, crooked and froward generation, that alwayes erre in their hearts and have not known his wayes. At laſt, they come to nothing; never enter into Gods reſt, though they thinke themſelves (and in ſome ſort are) a nation that works righteouſnes, in ſtrict obſervance of the letter of all Gods Ordinances and commands.

This is the ſame law that was by God written in the heart of Adam at the creation, being renewed and published after the fall, firſt by the miniſtry of angels in the hand of a Mediatour on Mount Sinai; which word, ſpoken by angels, remained ſtedfaſt in its revenging property againſt all that contemned and diſobeyed it. Hence is it ſaid in another place, the law works wrath, and is ſure in inflicting the penalties and curſe threatned. It was committed to writing by Moſes, the Prophets, Evangeliſts and Apoſtles. Even in the Goſpel the law is fulfilled and made honorable. By the doctrine of it, man is taught what he ought to doe and what not to doe. He is bound up to perfect and exact obedience to it; and by reward and punishment, is either encouraged to obedience or reſtrained from diſobedience, being left to his owne diſpoſe and choiſe, as to any thing of prevailing influence which this law diſpenſes. Yet is there that in the doctrin of it, which ſends all under it to

Chriſt,

Christ as the only way and means of their salvation, shewing who this Christ is, and that they must beleeve in him or perish in their sins, and that by beleeving in him they may attein the remission of their sins, and life eternal.

This distinct knowledg of Christ the Redemer, Adam had not, nor properly could have before the fall. Nevertheless, by the things that were made, and from the voices and significations of Gods mind ministred by the tongue of Angels, (which Adam in Paradise was capable of hearing and vnderstanding) and out of the book of the creature, more especially the tree of life, he was (and might have bin more then he was) instructed in the maine point, as to who and what Christ was, and how the comming to him and feeding upon him, was the only way and means to make man immutable in righteousnes, by obteining an inseperable union with the cheif good, without ever falling into sin, yea, as the only sure means to have prevented the fall.

In the third and last place, there is the law of the Spirit of life which is in Christ Jesus, the immediate writing and engraving of Gods owne mind, true in it self and true in the receaver of it, the heart of Jesus the Son of man, the living tables upon which the living WORD by way of self-impression and personal union, does seale and lay hold on that one seed, which is Christ, making it the brightnes of his glory, the expresse character of his essential mind, which is righteousnes and holines itself. This is the WORD that is neer thee, in thy mouth and in thy heart, that thou mayst doe it; that is to say, in the heart and mouth of Christ the second Adam, and head of al true beleevers, by him to be poured out as an anointing for the whole seed, rendring thereby the visiō of Gods mind so plain to them, that he that runs may read it.

The ministry of this law is a voice, that,

First, invites all freely to come to the waters, every one that is athirst, and he that hath no mony, to come, buy and eat: yea, to come and buy wine and milk without mony and without price, that they may eat that which is good and delight themselfs in fatnes. This first general voice and invitation leaves it to mans choice whether he wil obey and come, or not.

But this law and ministry hath also in it a second voice, that carries with it such a prevailing attractive power, such an unresistible constraining loue, as will receave or admit no deniall. It does so powerfully encline the eare and heart to heare and obey, that by means of this effectual saving grace, there is made an everlasting Covenant between Christ and the soule, even the sure mercies of David. Christ himself in this dispensation is given to be a witnes, commander and leader to those that are under it, upon such teams as never to faile, leave or forsake them.

1. The first of these voices in its ministry, is tearmed in Scripture the day of Christs first appearance, which hath already risē and had its kingdō in word and also in Spirit, but sowē in weakenes. It hath shined upō the world, had its beginning and continuance, and is now drawing very neer to its ending, wherein Christ is to be rejected, and that by his owne citizēs, a generation that are inhabitāts of the earthly Jerusalē,

vnder the name of Christians, succeeding their predecessours the jews, (into whose room they are surrogated) in their froward and bitter principles and Spirit, wherein they please not God, and are contrary to all men.

This is called the Gospel of the Kingdom, preached (by means of the outward word, accompanied with the Spirit) to all nations, as a witnes, before the end come; or before that dispensation come, that puts an end to it, as perfective of it, restoring it out of its dying and declining state, into a brightnes and glory that is everlasting, as shalbe declared at the rising of the witnesses.

It began with the ministry of John Baptist, as the voice of him crying in the wildernes, prepare ye the way of the Lord, make his paths streight. It was continued, encreased and carried up to its height, even by the personal ministry of the Son of God manifested in flesh, who was born of a virgin, died for our sins and rose againe, according to the Scriptures. And by his ascending up on high, he did lead captivity captive and gave gifts to men, went on in the greatnes of his strengh, conquering to conquer, till the war and opposition sprang up that was raised against him by the man of sin, and Son of perdition, for the space of 42 months or 1260 years, to the overspreading the face of the church with apostacy and thick darknes. Herein so great a progresse hath bin made, that we are brought (as it were) to the shutting in of the evening of this first glorious Gospel day and new Testament ministry in Spirit and by the written word, to the verifying that Scripture (Luk. 17. which sayes, The dayes will come when ye shal desire to se one of the dayes of the Son of Man, and ye shall not se it, because the light of it must withdraw, to give place and make way for the approaching glory of another of the dayes of the Son of Man, even that of his second appearance and Kingdom, at which time he shall shew himself the only Potentate over all the earth, KING OF KINGS AND LORD OF LORDS.

2. The second voice and ministry of the Gospel, above mentioned, performed in and by Christs second appearance, is that which (as hath bin said) doth powerfully encline and prevailingly work upon the hearts of men for the obedience of Gods law, binding up their soules in the life that is eternall. This second appearãce, though the yonger, does with Jacob lie in the same wombe with the first, in the hearts of all true beleevers. And though it come not out first, yet at last it obteins the preeminence and birthright, causing those that are children of this day, even whilst they are under the first dispensation, to abide with God as pilgrims and strangers therein, as all their Fathers were, and by faith to espy this promised land and heavenly countrey, whilst at a distance and very far off, (Esai. 33. 17.) and to wait for it with patience, in a certainty of hope and stedfastnes of confidence, till they enter into, and become actuall possessours of it.

The operation and effect which this second day of Christ appearance shal have upon beleevers, in its very morning brightnes, will render them in their minds like to the elect angels in obeying the law of God, active, powerfull and stedfast in working

king righteouſnes. It will qualify them alſo with a meet frame of Spirit for angelicall converſe, whilſt yet in the body, as ſutable aſſociates and conſorts with them in Gods ſervice and worship. And from the powerfull influences that shall deſcend from the intellectuall and ſuperiour part of mans mind, quickned with the warmth and life of thoſe holy Spirits in the hand of Chriſt, the animall or ſouly life and bodily nature of man shal be formed into ſuch ſubjection as will by degrees work ont a perfect redemption of the body from the bondage of corruption, even in this life, as the needfull preparatory diſpenſation of Eliah, that firſt comes and reſtores all things, before the perſonal appearing of the ſon himſelf. For although he will firſt ſhew himſelf in the glory of the holy angels, as the bright morning ſtar, in the beginning of this day, yet is he to come forth alſo (in the farther progreſſe of this day) in the glory of his father, and therein to shine forth as the ſun in his ſtrength, after that he hath firſt ſent his angels to gather out of this his Kingdom all things that doe offend, and them which doe iniquity, caſting them into a furnace of fire. Whē this prepatatoty work is done by the meſſengers he ſends before him, Chriſt will reveale himſelf from heaven, and by that glorious ſight which he will give of himſelf, chang thoſe that then are alive and remain on the earth, into his owne likenes in ſoule and body, and gather them unto himſelf, as meet conſorts and aſſociates for him in that his glorified ſtate, catching them up to him in that heavenly aire, or Spirit, where they are to be ever with the Lord. In effect, the day of Chriſts ſecond appearance brings upon the ſtage of this world, life from the dead, working and declaring the firſt reſurrection, mentioned (Revel. 20.) which is to continue viſible to men on earth, one thouſand years. The glorious chang which shalbe made in the progreſſe of this day, upon the ſoules and bodies of the Saincts, shalbe ſuch as will no more leave them ſubject to corruption. For over them the ſecond death shall have no power.

This is another of the dayes of the Son of Man, which ſucceeds the firſt; is to continue a thouſand years and then alſo have its end, upon the ſons making a voluntary and entire reſignation of this his Kingdom unto his Father, that God may be all in all. For during this thouſand years, the ſon in his Kingdom shalbe exalted, as he to whom the father hath committed all judgmēt to be executed, ſo that what he binds on earth shall be bound in heaven, and what he looſes on earth shal be looſed in heaven. Whom he will he shall ſlay and whom he will he shal keep alive, as the moſt abſolute Monarch and only Potentate y^t ever reigned on the earth, to the end that during this ſeaſon and ſpace of time, all mē may honour the ſon with the honor due to the father, and in this appearance of the Son ſe the father as in his vicegerent, and doe him homage in this his living Image, the Lords Chriſt or anointed one, the man that by God is ordeined to rule the world in righteouſnes, even all the nations upon the earth, during this his day, which immediatly præcedes the day of eternity and laſt judgment, wherein God is to be all in all. The ſon himſelf, after

that all things shall have bin subdued and subjected unto him, shalbe subject to the Father that put all things under him.

This second day of the Son of Man, is that one day knowne to the Lord, not day nor night, but a kind of middle state between that which is corruptible and that which is incorruptible. It is neither absolutely one or the other, but a mixture of both. And it shall come to passe, in the evening of this day it shalbe light, and the passage out of this into the day of eternity, very pleasing and delightsome. It shall distinguish itselfe (as hath bin already intimated) into the 3 usuall parts of a day, MORNING, MIDDAY, NIGHT.

1. In its morning beauty and appearance, the Eliah comes and restores all things, as is foretold of him, the BRIGHT MORNING STAR, which is to shew to the kings of the east the neer approach of the only begotten Son himself, and be to them and all other inhabitants on the earth, the signe of the Son mans approach ing and comming in the clonds of heaven with power and great glory.

2. In the noontide of this day of the Son of Man in his Kingdom, shalbe seen the height of the sunshine of that royall power and greatnes which shalbe exercised by him in the capacity of universall King over all the earth, the season wherein there shalbe one LORD in his owne person visible, and his name one, throughout the whole world.

3. There shall also be a declining and evening state of this glorious day, which willingly and cheerfully gives place to the day of eternity, wherein the father unveyled shall shine forth and be all in all.

How fitly does Ezekiel, in the vision he had of the holy waters, represent and describe this growing, encreasing Kingdō of Christ, revealed in the Gospel the light of Gods law that shines forth in the Son himself, into the obedience and power whereof, we are to be changed from glory to glory, by the Lord the Spirit.

The waters issued from under the threshold of the house eastward, on the right or south side. Ezek. 47. Their first comming forth was by measure, the measure of a man; and gradually, from the ankles to the knees, from the knees to the loins, from the loins to a river unpassable by man, as meer man, in his first constitution of being.

2. 2dly then, the same waters came forth in a communication above and beyond the measure of mans first nature, into a river that man may swim in without drowning or being at all subject to die any more, how much higher soever it rise above the head of the naturall man, the first Adam. And of this, Noah by faith was aware, who, that he might obtein a state of safety from the overflowing flood, (by which al the world, not made beleevers and taken into the arke, were drown'd) obeyed the counsel and command of God, in building the arke and going into it after it was built and ready to receave him. Herein have we a lively type of Christs humane nature, offered up by the immortal Spirit, and brought forth into the life that is from the dead, never to die more, but hath the keys of hel and death committed to him.

Unto the likenes of this heavenly building and temple of the living God in Christs person,

perſon, every true beleever is fashioned and conformed, and is thereby made a fit veſſel to ſwim in thoſe waters of life, ſafely and delightfully, which by riſing up above al the meaſures and proportions of the firſt world, drowne them, but are the proper element for thoſe that are ſaved, to live in. They are fitted with enlarged hearts and mouths wide enough open'd, to take in and receave thoſe ſtreams and rivers of the emanations of divine bounty and love, how broad or deep ſoever they prove, and how high ſoever they may riſe and overflow. For they have the man Chriſt Jeſus their head, the ſecond Adam, who as their forerunner, is gone before to prepare the way for them, and as the true arke in which are many manſions, to receave them into himſelf, that where he is they may be alſo.

Of what hath bin already ſaid, this then is the ſum. Chriſt is the eternall WORD and ſpeaking power of God, by whom are all things. He is alſo (as hath bin shewed) the rock of ages, the place of Gods reſt, throughout all generations; the eternal Sabbath, Heb. 4. wherein God finished his works ſo fully to his content, that therein he took up his Reſt, even in the perſon and Spirit of the Mediatour, the myſtery, which from the beginning of the world hath lain hid in God, who created all things according to the eternall purpoſe which he purpoſed in Chriſt Jeſus our Lord. Further, This eternall WORD, who is the creatour of all things, viſible and inviſible, being in the Mediatour the image of the inviſible God, does bear the name of the bleſſed Trinity, and ſtamps the impreſſion and character thereof upon all the works of his hands. He is the Alpha and Omega, the Beginning and Ending of the creation of God. In the Pſalms and Eccleſiaſtes, God is called by the name of creatours, as being three, or a threefold cauſe of the being that is giv̄e unto the creature;

1. Of the creatures hidden and ſecret Being, as it ſubſiſts and lives in the mind of God, by way of his purpoſe and decree, and in his foreknowledg;

2. As this ſeed of creature-being that lives in God, is brought into its naturall and proper form of life, made a part and member of the firſt creation, in a mutable ſtate;

3. As it is changed and tranſlated out of its mutable ſtate and corruptible fashion, into a form of being and ſtate of life that is immutable; wherein the firſt creation is not deſtroyed or annihilated but conſummated and brought to its final perfection, ſo as to anſwer the holy end and deſign of the Creatour, who as the potter hath abſolute power over his owne clay, to make veſſels of honour or dishonor as pleaſes him, and in ſuch manner as is exactly conſiſtent with the wiſdom and juſtice of a moſt holy God.

The nature of men and angels is formed in Gods likenes, wherein they are made with hearing eares, ſeing eyes and working hearts, to attend unto and obſerve the divine oracles delivered to them from the mouth of God, as the law under which they are created, the rule of their life and actiō, to guide them in the paſſage out of their mutable ſtate into that which is immutable. Gods words therefore doe come forth in the threefold diſpenſation before deſcribed, viſible and intelligible words to their minds or creature-underſtandings, anſwerable to the ſtate they are found

in and to the degree and measure of their growth, whereunto they have atteined. For there can be no communion or intercourse between God and man, but by such divine words as are visible and intelligible to creature understanding, signifying such things as their eyes may se, their ears heare, and that are in themselvs possible and rationall to be obeyed, which all Gods laws to man most certainly are. Hence is it, that John testifies of the WORD of life itself, that it is visible and hath bin heard and seen from the beginning, being no new commandement, but the old, made visible and intelligible, first by the book of the creature; then, by the book of the Scriptures, and lastly, by the living mouth and heart of Christs manhood, assumed into personall union with the eternall WORD, and thereby made the brightnes of Gods glory, the expresse image of his essentiall mind, where the vision at last becomes so plaine to all beleevers, that he that runs may read it. The humanity or flesh of Christ singly considered, is no where in Scripture called the WORD, but at most the engraffed WORD. For the WORD is that which is made flesh, and dwells in us, which (though after it was born of a woman and found in fashion as a man, actually partaking of flesh and blood with the rest of the children, it was seen, heard and handled, as the glory or manifestation of the only begotten Son of God, full of grace and truth, in the form of a man) was actually in Being and life from the beginning, (which the flesh of Christ was not) and was Davids Root, the BRIGHT MORNING STAR, the Lord, the WORD which David in Spirit saw, (Psal. 110. 1.) when he sayd, the Lord said unto my Lord, sit thou at my right hand, till I make thy foes thy footstool.

These things premised, our way wilbe much more open and cleer, to proceed in what we have propounded, as to a serious search and pursuite after life eternall. We are hereby naturally lead into the ensuing method, and have our matter pointed out to us for our discussion and enquiry, in these following particulars.

1. What are the things that are the subject matter of the command delivered to man by the divine WORD and oracles of God, that are the law of his mouth, visible and intelligible to man by the light and law of nature, the light and law of the Scriptures, the light and law of faith or the law of the Spirit of life in Christ Jesus. And if the matter be one and the same, that is declared and made knowne in and under these three dispensations, wherein is it that they differ from each other?

2. What is that state of mutability which by nature man is brought into? Is his mutability lost or no by the fall, as wel as his natural righteousnes and purity? may he not yet be changed back againe, at least, to a gradual recovery of his natural righteousnes, yea and yet farther, into a more excellent state of life and righteousnes then at first he receaved? Is his primitive uprightnes, in kind, recoverable or no? Is it actually and universally restored to all mankind by the blood and ransom of the Redeemer, as the means to lead men to repentance, and bring them all to the practical knowledg of the truth, by inwardly cleansing and purging them from their

old

old ſins and ſetting them in the way of that amendment and newnes of life, which God by his law calls for, and commands from all men every where?

3. Is it poſſible for man is his mutable ſtate (conſidered as either before or after the fall, according to the degree of reſtoration he does arrive unto) to hear and obey the things of Gods law, and ſo to keep the commandements and demean himſelf in his actings conformable thereunto, as not to turn from them or let them depart from his heart all the days of his life, untill his tranſlation into his immutable ſtate?

4. And laſtly; What is that immutable ſtate in righteouſnes and glory, (which begins in the day of Chriſts firſt appearance, and is perfected by his ſecond) unto which man is fore-ordeined, and through effectuall calling and plantation with Chriſt in his death and reſurrection, is prepared and made heir of in his mutable ſtate, in order at laſt actually to inherit and poſſeſſe it at Chriſts ſeconds comming, that other day wherein the Son of Man is to be revealed from heaven, which hath its MORNING, MIDDAY, and EVENing alſo, that immediatly precedes the laſt day of eternity, which hath no diviſion or parts.

1. Firſt, as for the things of Gods law, or matter commanded unto man, which God wills that he ſhould heare, underſtand and obey, (as that on which his life and death depends, and does therefore with all plaines and certainty ſet before him, that ignorance or other excuſe of any kind may not be pretended by him) all is reduced by our Saviour (who beſt knows it) into a very narrow compaſſe, (Luk: 10. 28. in his anſwer to the lawyer that came to tempt him, ſaying, Maſter, what ſhall I doe to inherit eternall life?

The queſtion does plainly intimate, firſt, that ſome things were to be done by man, and that by Gods command and inſtruction, in order to obtein or be made heir of eternall life. 2. That ſo doing or working the work of God, the inheritance is ſure.

Chriſt in his anſwer denies nothing of this, but thinks fit to try the knowledg of the lawyer, and anſwer him according to his owne heart and principles. What is written in the law, (ſayes he) how readeſt thou? The lawyer replies, Thou ſhalt love the Lord thy God with all thy heart, with all they ſoule, with all thy ſtrength, and with all thy mind, and thy neighbour as thy ſelf. This Chriſt agrees to be the ſum of the things conteined in the commandements of God, which man is to doe, and in the doing and obeying whereof, as he ought and God requires, will make him heir and ſure of eternall life. Therefore all that Chriſt adds, is, Thou haſt anſwered right: this do, and thou ſhalt live.

But although theſe few words contein mans whole duty to God and to his neighbour, yet (as by the following verſes does appeare, in the parable of the wayfairing man that fell amongſt theeves) there is more in it then at firſt we are aware of, to perform this duty to God and to our neighbour, rightly, and after ſuch manner as

is acceptable to God. For, so do to it requires faith, that faith which works by love, or which makes us new creatures, giving us the sight of that man in the person of the Mediatour, that hath seen God, by whose testimony we also are taught to se him, and know that he is, and what he is, even the rewarder of all those with eternall life, who diligently seek him. No man knows who the Son is, but the Father, nor who the Father is, but the Son, and he to whom the son will reveale him. He that beleeveth on the Son of God, hath this witnes in himself, by the sons comming into his heart, and bringing this knowledg along with him, giving us to know him that is true, and that we are in him that is true, even in him that is the true God and eternall life. By such knowledg are we preserved from idols, and setting up some other thing in our hearts for the true God, or from ignorantly bestowing our worship, love, and service upon him.

He that beleevs not God, hath made him a liar, because he beleeves not the Record which God gives of his Son, when it is plainly represented and set before his eyes, in such legible characters that he is able to understand and perceave the Record, even that God hath given unto us eternall life and that this life is in his Son, and is to be had only in the gift of the Son made to us, in a most intimate and inseperable union, which he that hath, hath life: he that hath it not, hath not life. Whatsoever comes short of this, let it make never so faire a shew for the present, it wilbe sure to end in death. Hence is it, that without faith it is impossible to please God, because otherwise we cannot know him as we ought, with such certainty as not to mistake him for some other thing, or some other thing for him. And so also will it be with us as to our neibour or brother; we shall take him to be our neibour and brother, that is not he; and he that is not, we shall account to be him. For, not knowing the very Image and first patern, set up in Christ, our elder brother, and the lowly meek spirit in him, which with God is of great price, how can we know the children and many brethren that are to be conformed to him therein? Unlesse we know and love him that begets, how can we know and love them that are begotten of him? For both he that sanctifies and they that are sanctified are all of one, for which cause he is not ashamed to call them brethren; those, who if we beare love unto, we thereby know that we are passed from death to life. And if we love not, but hate them, sitting and speaking against these our brethren, slandering our owne Mothers Sons, we are in Gods account no better then Cain, wicked munderers, whatever righteous works we are conversant in according to the letter of the law. Be we as zealous and forward as we will, in offering our sacrifices and bringing our gifts before the altar, till we be first reconciled to our brother, we are directed to leave our gift before the altar, as better not to offer it at all, with a heart which is without that love by which faith works.

In this sence are we to understand 1 Cor. 13. 1, 2, 3. If we have al other gifts and good things from God, that are possible to be had, and not this love with them, we are nothing,

nothing, we are but as ſounding braſſe and tinckling cymballs.

The ſaying therefore of Chriſt, do this and thou ſhalt live, according to his owne reading and underſtanding of the law, is, do this at preſent, by the light thou art under; but give not off, be not ſatisfied til thou come to do it by faith, as a new creature, with the knowledge and love which faith teaches and workes, and thou art a true heir of eternall life, and ſhalt moſt certainly enter into it and poſſeſſe it for ever. Leave thy ſacrifice and thy guift before the altar, in humility and brokenes of Spirit and in lowlines of heart, rather then take upon thee to offer it, untill thou have the Son given to thee and art regenerated. For it is better for thee that thou ſhouldſt not vow, then that thou ſhouldſt vow and not pay. Keep thy foot therefore when thou goeſt into the houſe of God (or doeſt enter upon the performance of his worship and Service in thy natural, mutable frame of Spirit) and be more ready to heare then to give the ſacrifice of fools: for they conſider not that they do evill, even in their very prayers and duties of divine worship. By faith it is, that the right and ſtedfaſt Spirit is formed, the whole and entire heart which God requires.

We may then take notice, that there is a twofold reading, preaching, hearing, receaving and obeying of the Word of God and doctrine of his law; the one after a leſſe, the other after a more excellent way: the one, proportiond to the ſight, hearing, and heart of the natural and earthly man, in his mutable ſtate, properly called the law; the other, proportioned to the ſight, hearing, and heart of the heavenly and ſpiritual man, properly called the Goſpel.

How readeſt thou, ſays Chriſt to the learned lawyer, when he would point out the law in the former ſence; and as to the latter, himſelf is the reader, preacher and worker of it, as he is the Son himſelf and word of faith, which through our being in him, (in whoſe manhood it is as in our mouth and in our heart) is made bread to us, and not only poſſible, but moſt deſireable and prevailingly attractive unto us to do and fulfil after him. In this ſence it is, that Chriſt is the end of the law to all that beleeve; and the law in its firſt kind of teaching or reading, is the Schoolmaſter or teacher that ſends us to Chriſt, and is appointed to keep us under its rule and diſcipline, till it put us into the hands of a better and ſurer guide, which is the Son himſelf, who by the voice of his Servant or meſſenger that he ſends before him, gives notice of his comming. But when he comes himſelf, he teaches the way of God more perfectly, the way of knowing and loving God, of fearing him and keeping his commandements, which is the whole duty of man.

According to this gradual diſcovery and revelation of the mind and will of God in his law, there are ſeveral degrees of growth and age, that man is or may be acquainted with, in the conformity and obedience that he is to yeild to Gods holy law and commandement;

1. Firſt, that of childhood, ſignifying the ſtate of mans mutability and

unstable righteousnes, wherein he is wavering, liable to be tossed to and fro, and carried about with every wind of doctrine, apt to be deceaved;

2. The state of youth, or years of discerning and settled judgment, in those that by faith are strong, and have overcom the wicked one, in whom the Word of God is abiding and hath taken fast hold and roor, importiug the life of the first resurrection in them, (at least, in the principles thereof) over whom the second death is never to have power;

3. The state of fatherhood and most ripe years, in those that have known him that is from the beginniug, and are one with him, one with the father as Christ and the father are one, the church that are in God the father, the Bride the Lambs wife, by whom is made known the manifold wisdom of God and unsearchable riches of Christ, unto the Principalities and Powers in heavenly places, the very holy and Elect Angels. This importeth the life of the second resurrection in them, and the highest ascent into union and communion with God.

To all these several kinds of growth, ages, or statures of humane perfection, the word and law of God is a Rule, suiting itself and commanding the same Duties to be performed, (as to the knowledg and love which we are to have and bear towards God and towards our neighbour) accordingly as the heart is principled and qualified for the performance thereof, with a first, second or third measure and degree of light, and power from God, enabling thereunto. For that which God requires of man in the obedience he is to yeild unto him, is according to what he first gives and causes him to have, and not according to what he hath not.

The commandement therefore of God, or the law of his mouth, which conteins in it and requires from man his whole duty, both towards his God and towards his neighbour, is (as to the matter of it) the same for the rule of mans walking in communion with God, either in the first or second Covenant, being that which in Scripture is called the law, as wel as that which is called the Gospel.

1. It is called the law, as it is the divine oracle and righteous command of the supreme lawgiver, strictly enjoyning exact and compleat obedience, and severely punishing the least tittle of disobedience, being dispensed in such manner as leaves it to mans liberty and fredom of wil, to hear and obey, or to refuse and disobey, at his owne peril, upon the penalties aud curse declared in it.

2. Tis called the Gospel or good tydings, as it is the free and gracious condescention or good wil of God, appearing towards man, which God the Mediatour exercises, upon the foresight of what man would doe, as left to his owne freewil in and under the law. For this, in pursuance of his fathers decree, does he cleave unto and lay hold of mans nature or the seed of David according to the flesh, resolving to bring upon the natural frame of mans Spirit, as left to his owne arbitrary choice and freewil, a most beneficial and necessaty change, through which man is prevailed with to give up and resigne back againe that first liberty of his, into the hands of his

his faithful creatour who first gave it, and to trust him for the restoring it in such manner and measure back againe, as may be best for him and may most certainly and infallibly attein the end for which it was first given, which was, to fulfil the righteousnes of Gods law. Accordingly does he receave it in a new, a more excellent and certain manner of hold and exercise, wherein it is made impossible for him to transgresse the law of God by sinning, and most possible and free for him to run the race of Gods commandements. Through this new enlargment and fredom of heart, given him by the influencing power of that love which is stronger then death, man is so bound up in the wil of God, so absolutly subjected to what the law requires, as makes him sure to inherit eternal life. The living and primitive patern of this obedience is wrought out in mans owne nature, in the person of the Mediatour, and set before his eyes with an attractive and transforming power, to draw man after him, and transform him into the same image, from glory to glory, from the glory of his first creation in conformity to the law in Christs first appearance, to the glory of the new creation, in conformity to the Gospel, in his second. And thus Christ enables his beleeving followers to fulfil the law after him, who came not to destroy but fulfil it in the Gospel. And as some are thus changed by the attractive influence of Christs constreining love, others (with whom also his Spirit for a season strives by the same Gospel manifestation of him) are upon their wilful refusal, hardned and fixed in their disobedience. To such he becomes a stone of stumbling and rock of offence; even to those, who after this gracious offer made knowne unto them, doe obstinately despise and reject it, preferring their first and natural fredom of the Sons of men, to this more excellent fredom and glorious liberty of the Sons of God. In order to make triall of them herein, since the fal, Christ hath obteined of the father on their behalf, the restoration of that lesser glory and inferiour liberty of nature (that ought to be resigned for the greater, that excels and is to remain) by the price and ransome of his owne blood, from whence flowes a conditional remission of al sinners, as to sins past, and a free and general restoration of them to the priviledg and benefit of their first natural fredom and primitive righteousnes, in kind, and in such degrees and measure, as is requisit and sufficient for the making of such a trial, and rendring them without all excuse, nothing having bin wanting in him to bring them to repentance and to receave the truth in the love of it. He hath given that former sort of gifts to the rebellious also, that prove enemies and haters of him in the more excellent gifts and priviledges that he offers them also in a superiour dispensation, which cannot be receaved by them without an obedient surrender and losse of what already they have receaved from him, at his command. He is a propitiation for the sins of the whole world.

Both these divine oracles and manifestations of Gods will, law and Gospel, were made knowne to Adam in Paradise; the one typed out in the tree of the knowledg of good and evil, fitly resembling the first created liberty and fredom of will man

left to the exercise of under the law: the other, by the tree of life, placed in the midst of the Paradise of God, lively figuring out the better fredom and lasting holines, which the Son himself makes us partakers of in the Gospel, as he is the end of the law to al that beleeve, and can be perswaded to trust him, as the Gospel requires.

In both these respects it is, that John sayes, I write no new Commandement to you, but an old commandement, which was from the beginning. As it first came forth in law and Gospel before the fal, it was the law written in Adams heart, and the Gospel set before the eyes of his mind, by the ministry of angels, in lively types and figures. This we are to understand by the law of nature, by which all natural men shalbe judged, who never have atteined or lived under the hearing of the written law or word of God, given afterwards in the holy Scriptures.

2dly: The self-same old commandement of God, that is both law and Gospel, came forth since the fall, by divine inspiration, in the bookes of the old and new Testament. The law was under this dispensation, engraven on tables of stone, conteining the ten commandements. The Gospel was represented in the ceremonial law of Moses ministry, under the old Testament. Then againe, the law is written in the fleshly tables of Christs heart, as he was born of a woman, and made under the law: and the Gospel was represented in the two Sacraments of baptism and the Lords supper, instituted during the dayes of Christs flesh, the witnesse whereof is left us upon record in the New Testament, as that manifestation of Gods wil, which the Son himself in and by his first appearance hath brought to light. This we are to understand by the law of the Scriptures, which are not of private interpretation, nor a prophesy that is come to us by the will of man, but that which holy men spake as they were moved by the Holy Ghost, for a sure ground of truth, to be relied upon.

3dly and lastly; the same commandement or word of God which hath bin from the beginning, is to come forth once more, in and by the son's second and personal appearance in Spirit, a fiery and living law, call'd in Scripture, the law of the Spirit of life that is in Christ Jesus, which by faith is espied and seen as the Land of promise, into which all true beleevers must enter, and where they must inherit the immutability and eternal life, promised; a life from the dead, which those that possesse, whether in the glory of the first or second Resurrection, though as yet but in the seed, shal never die more. The second death shal nor have power over them; but all tears shalbe wiped away from their eyes, and all cause of sorrow or fear.

This is the Son's Kingdom in Spirit, which he receaves and enters upon, by the appointement of the father. He is pleased to begin it in weaknes and subject it a while to great sufferings, but will shortly enter upon and continue the exercise of it in power, during the space of a thousand years, wherein he is to judg the world in righteousnes, effectually causing his wil to be done on earth as it is in heaven.

The

The law under this diſpenſation, is found as the tables of the Teſtimony laid up in the heavenly tabernacle of Chriſt the Son of Man; a fiery law of indignation and vengeance, in ſeverity without mercy, upon all wilful, diſobedient ſinners.

The Goſpel under this diſpenſation, is as the throne or heaven itſelf, together with the earth that is made Gods footſtool, or the natural man, ſubjected and brought through faith to Gods foot, in a way excluſive to al boaſting. This is the new heavens and new earth of which the new Jeruſalem conſiſts, that comes downe from God, written in and upon the heart of Chriſts manhood, glorified, and made immutably holy, shining forth as the living Image of God, in a twofold forme, to wit, in the form of a ſervant not only made a Son, which is the firſt; but exalted to a name above every name, and anointed with the oyle of gladnes above his fellows; thats the ſecond.

Thus Chriſt is the WORD (as is above ſayd) that is commanded to a thouſand generations. He that was, he that is, and he that is to come, the Almighty: He was both law and Goſpel, in the day or under the diſpenſation of the law of nature; is the ſame, in the day and under the diſpenſation of the law of the Scriptures; and is to come, and wil shew himſelf to be the ſame alſo in the day and under the proper and immediate diſpenſation of the law of the Spirit of life, that is in him. This is the ſpiritual day of the Lord, the thouſand years Jubilee and Sabbath. This third diſpenſation haſtens apace, draw's very neer, and the faithfull and upright in heart beleeve, expect and wait for the comming of the Lord therein, both as an Eliah, in and by his meſſengers and Servants, elect angels and beleeving men (that shal reſtore all things, root up every thing that offends, by a ſwift execution of vengeance on evil doers, in the morning of this day) and after that, in his owne perſon, wherein the man Chriſt by whom God hath ordeined to judg the world in righteouſnes, wil shew himſelf as the great King and bridegroom that hath the bride, whoſe mariage he wil glorioufly ſolemnize on earth, in order to cary her up with him into heaven, upon the expiration of his thouſand years reigne, and the Reſigning up of his Kingdom into the hands of this father, that God may be all in all.

That the matter of Gods command and mans duty is the ſame, as wel under the law as under the Goſpel; and in them both, under all the three diſpenſations before mentioned, is ſufficiently cleered and demonſtrated: nor is the difference leſſe perſpicuous, wherein each of them vary one from another.

1. The law of nature writes the matter of the law and duty commanded, upon the nature and in the very heart of man, teaching and inſtructing him alſo in the nature of the Goſpel, the new nature, by the miniſtry of angels, in moſt apt, ſignificant types and figures, ſuited to his natural underſtanding.

2dly. The law of the Scripture, first writes the law in tables of stone, and teaches the Gospel by the types conteined in the ceremonial law, or a sort of ordinances that are worldly rudiments, being but the shadow of the good things to come, whereof the body is Christ. Afterwards therefore, Christ coming in the flesh, abolishes and abrogates that dispensation of the mosaical ministry, and in stead thereof, makes the heart and conscience of man in himself and followers, the fleshly tables, whereon the law is written by the Spirit of the living God. Hereby, a conformity of holy flesh is wrought in man, like unto the flesh of Christ, through the hearing of the word. This is the washing of our body or natural man, with the pure water of the living WORD and Spirit of Christ, through the ministry of the outward preaching thereof, to the purging and clensing us from all filthines of flesh. And this is obteined through the vertue and price of Christs blood, together with the atonement and remission of sins past. Under this dispensation it is, that by the doctrin of the cross, signified in the Sacraments of baptism and the Lords Supper, and thereby lively represented to the eyes of the very natural man, he is taught the Gospel a second time, under the Scripture dispensation of law and Gospel. Nevertheless, this teaching yet is short of the glory of God to be revealed in and by Christs personal appearance in Spirit, which as it is the

3. Third and last dispensation of law and Gospel, so does it differ in excellency and glory, very much from the other two, For it is the fruit of the vine, which Christ reservs to drink with his owne brethren and faithful Servants in the Kingdom of his father, or which his father hath given unto him; that those that have continued with the Son in his temptations and followed him fully in the regeneration, may eat and drink at his table in this his Kingdom, and sit on thrones, judging the twelve tribes of Israel, or the natural and fleshly holy seed, jew or gentile, who at that day shalbe found to be but in their mutable state of righteousnes and life. This is the best wine, far exceeding any before receaved in types, figures and Sacraments, being that which Christ keeps till the last, as that fruit of himself the heavenly and true vine, which will refresh the heart of God and of man, or of the divine and heavenly man, as wel as of the earthly and natural man, brought forth in the exercise of an immutable righteousnes, and made after the power of an endlesse life. The former of these is to sit at Christs right hand, the latter at his left, in this his Kingdom and glory, unto which both of them are fitted and prepared by the father, through the lively conformity they are taken into, and made to beare with Christ, in his death and resurrection.

So much be spoken in way of resolution to the first general query of the 4 above propounded, to insist on in this Treatise; to wit, concerning the subject matter of the law or command of God, delivered to man by the divine WORD and oracles of God, under the threefold dispensation thereof, together with the difference of these dispensations under the law of nature, Scripture, Spirit. The time of the latter

branch

branch of the 2d dispensation, beginning with John the Baptists and Christs owne personal ministry in the flesh, is now far spent, and the yet more glorious day of Christs 2d appearance and dispensation in Spirit, is at hand.

The second General query to be insisted on, is concerning the mutable state man was created in at first, and remains in, even after the fall, out of which he is again capable to be changed, and either restored and regenerated by the knowledg of Christ in the Gospel, or else cast down for ever, into eternal perdition.

The WORD that hath bin the old Commandement from the beginning, that it may evidently appear to all understaudings to be the word of Truth, doth branch itself forth (as hath bin declared) into two Testimonies or witnesses, which are both of them the law of Gods mouth. The one conteins in it the doctrine of the law of works, the rule of mans first communion with God, in the first Covenant: the other, the doctrin of the law and righteonsnes of faith, the rule of that 2d communion which God thinkes fit to take man into in the spirit of his Son, which can never be lost (as the first may) but endures to everlasting life.

Now two Testimonies (according to the law) are sufficient for the discovery and confirmation of all truth. Answerable hereunto, does he that is Truth itself, shine and give forth the light of his glory, whose two Testimonies may either be joyned in consortship, harmony and subserviency with and to one another, in the ministry and dispensing of them, aud so become a law of life to all that heare and obey them; that new song, mention'd Rev. 14. 3. sung before the throne, called chap. 15. 3. the song of Moses and of the lamb, sung together in perfect harmony and agremẽt, which no man can learne but the 144000 Virgins, that follow the Lamb whithersoever he goeth, being redeemed from among men, as the first fruits to God and to the Lamb. But now these two laws or Testimonies of works and of faith, as they may be taught and dispensed in difference, disagreement, inconsistency and opposition, one unto the other, may become a ministry of death, either by setting up and exalting the letter above and against the spirit, or disjoyning the spirit from the letter, as that which may be without it and needs no consortship with it. This is the work of the false, deceitful Spirit, the father of lies, and is not of the Truth.

Now these being the Testimonies which from the beginning are commanded by God to be heard and obeyed, no sooner was man created in Gods image and endued with an immortal, intellectual, rational and sensual soule, made a free agent, but God set them before him, as a meet and capable subject, to be made wise aud happy in the practice of them. The work of the one of them was immediatly written in his heart by the finger of God at his creation; and the word of the other of them, as soon as he was put into Paradise, was sounding every where in his eares, and was exposed to the sight of his mind, in the visible types and signes of the Sabbath, the institution of marriage, the tree of life, and by the ministry of the holy angels.

Two things are recorded by Moses concerning the first make and constitution

of

of being, given unto man by God, at his creation. The first, we find Gen. 1. 26, 27. where the counsel is taken by the blessed Trinity, his creatours, within them selvs, saying; Let us make man in our image, after our likenes, and let him have dominion over the visible creation, and be fruitfull, multiply and replenish the earth, ruling over every living thing that moveth upon the earth. So God created man in his owne image, in the image of God created he him, male and female created he them.

God is in his being the highest reason, and the operation or work of his mind is discovered and made knowne by the word of his mouth. These two powers in him are reteined in most absolute agrement and usefulnes each unto the other. Answerable to this patern in great, is man made in little, as to his Spirit and soule, with this only difference, that the work of mans mind in reference to Gods law, and his word and outward action in reference to his mind, have not immutability in them, but may disagree and chãge from their first harmony and primitive patern, set them in God. The powerfull impression of this patern on the spirit and soule of man, was such, as in respect thereof it is said, God made man upright or perfect, formed his mind in perfect agrement and likenes of operation with his owne mind, and in full consent and liking of his law, as that which is holy, righteous, Spiritual and good, given for man to obey, as his duty. He disposed him also by a natural bent and inclination of mind, to doe good, resist evil, love righteousnes and hate iniquity. This was the state of mans Spirit or soule, as yet seperate from his body, and not partaker of that flesh and blood, which was afterwards formed ont of the dust of the earth.

The second thing therefore noted concerning mans building or creation, is, that he also became a living, sensual or animalish soule, actually clothed with bodily organs, that God formed for him out of the dust of the ground; Gen. 2. 7. And he breathed into his nostrills the breath of life, or sent mans soule that was before created in Gods image, into that body so appointed and given to it by God, as the earth wherein the seed of mans Spirit was planted, and the feild in which it was made to grow, by reason whereof man became a living soule; that is to say, by the most intimate union and inhabitation, thus wrought by God between the spirit and body of man, there was an awakening and bringing into actual exercise, the sensual and bodily nature of his mind, by fitting to it these meet organs. Nevertheless, that which was before in the state of a soule separate, an equal and associate to angels, comes by this means to be abased and made of little reputation, being brought to a kind of equality with the beasts that perish.

And in like manner, as thus the spirit of man was after its first creation, embodied and made flesh, as a dark shadow of what is done to him, tis said to have bin so with the heavens and earth, when created: yea, even every plant of the feild had a state of being, before it was put in the earth; and every herb of the feild, before it grew; Gen. 2. 4, 5.

Now

Now through the intimate union and conjunction that mans body is taken into with his ſoule, it is made a living, acting, ſpeaking creature, participant with his rational and intellectual ſpirit, and in fellowship there with, meet to have and exerciſe dominion, as God appointed, over every living creature that moves upon the face of the earth. Thus the bodily life of man, became in itſelf as an Eden, the garden of God and the feild that he had bleſſed and made fruitful unto every good word and work, in ſubſerviency and ſubjection of deſire to mans intellectual and angelical part, which by the very order and law of nature, (as having not only priority, but eminency of being) was given to it, both as Lord and husband, a ſuperiour and yet a kind of equal, joyned with it in ſuch a harmonious conſiſtency, that the actings of both natures made up but the compleat and entire Act of mans judgement and will. Thus was man created male and female in the ſpirit and perſon of Adam, before Eve was created, as Gen. 1. 27. and 2. 28. 25. do shew. And he receaved a charg from God, to keep this body in ſubjection to the dictates of his mind, and not ſuffer it to uſurp authority over that part in him which is moſt the man, to wit, the angelical or intellectual part. When God had thus planted the garden of Eden or pleaſure and delight, in this ſpirituall ſenſe, as wel as in an outward and literall, he puts mans ſpirit into it, giving him the keeping, dreſſing and Rule of it, with this expreſſe command, ſaying, of every tree of the garden thou mayſt freely eat; but of the tree of knowledg of good and evil, thou shalt not eat of it: for in the day thou eateſt thereof, thou shalt ſurely die. For out of the ground the Lord God had made to grow every tree that is pleaſant to the ſight and good for food: the tree of life alſo in the midſt of the garden, and the tree of knowledg of good and evil.

Thus was there a paradiſe without man and within him, a garden of pleaſant fruit, which he might take delight and pleaſure in, and which he was appointed to dreſſe and keep in the order wherein God had delivered it over to him, and to improve it to the end for which he was brought into it by God. And for his inſtruction herein, he was commanded and allowed the uſe of the outward as wel as the inward ſenſes of his mind, with this only caution and Reſtriction, that he should by no means, nor upon any pretẽce whatſoever, hearkẽ to or obey the voice of his ſenſual and bruitish nature, how rational ſo ever the judgment of it (which is but flesh) might ſeeme to be, conſidered as in its owne ſingle operation, tempting and drawing off the cõſent and love of the intellectual part, from the ſtreight rule of its duty, required in Gods law. For the ſpirit of the mind, which is the ſtronger and better part in man, as that which is immortall, remains under the morall and perpetuall convictiõ of, as wel as obligation to the righteouſnes required in the law of God, the light of which, although it may be ſmoothered for a time, cã never be wholly extinguished, but is that work of the law in the heart that is and wil be unalterably either excuſing and encouraging or accuſing and tormẽting the mind, as cauſe is givẽ by every mãs works. It is therefore called the conſcience that ſervs in ſtead of a thouſand witneſſes, and whẽ it is awake,

does alwayes consent to the goodnes and righteousnes that is in the law. By this rule therefore, sin could not make its approaches, but warning would be given, and to know evil barely in the abstract, without consenting to it or becomming one with it, in approbation and delight, was not the thing which God forbade him; but the feeding on it with consent and delight, upon the beholding of its desireablenes in the judgment of the outward senses and as it gratified the bruitish lust and desire of the flesh, so as thereupon to be drawn into a compliance, and induced to make it the Act of the whole man, suffering sin thereby not only to conceave but to be perfected. Hence is it said, 1 Tim. 2. 13, 14. that Adam was first formed, then eve; And Adam (or the intellectual and superiour part in man) was not in the Transgression, or could not be deceaved by sin, but saw cause enough to dissent from and resist it. It was the woman, the sensual part, that was deceaved and was in the Transgression, being of such power, as not only to entice, but so to fetch over the consent of the mind, as to make it the act of the whole man. And sin being once thus perfected, brought forth death. All this came by mans ill use of that liberty and freedom he was left unto, whilst under the dominion and teaching of the law of workes, which commits unto man the keeping and Rule of his owne soule, upon severe penalties, in case of failer, and strictly commands the thing to be done, as that which on all accounts it was mans duty to do, but layes no prevailing restraint on him to the contrary, as the law of faith does. The law therefore did in effect shew unto man, that the right way of keeping his soule, according as is commanded, is through the prevailing power of faith, whereby man keeps not himself but is kept unto salvation by his faithful creatour, to whom he has committed the keeping of his soule in weldoing.

This was held forth to Adam in the institution of the Sabbath day, the day of the spirit and true Rest. It is both a day of most powerful restraint and of greatest liberty to man; a day, that most powerfully and effectually restrains man from sin and all approaches towards it, and that as powerfully binds him up unto God and his service, which is the most perfect freedom. Whilst the bent and inclination of mans will was in its primitive purity, he was left freely to the exercise of his owne liking; and on that account, trusted with the keeping of his owne soule, in the state which God at first deliver'd it over unto him, which being mutable, and not trial-proof, in the time of temptation failed. But let us now consider a little what it was which God delivered to Adam, with such charg and command to keep, or to restore, to him as good as he found it. The Lord committed to his charg and keeping, his precious soule and body, and his owne image that was by him imprinted and stamped thereupon, as his owne coyne and proper goods, to be therefore employed for his use, to his service, and according to his will, only. Man receaved himself, or came thus out of the hands of God, without the least blemish, and so was to keep himself without any diminution or waft, or be exchanged to the profit and advantage of the giver.

Man,

Man, thus made in Gods image, with a mind like in operation unto Gods, might very wel be truſted to doe his owne liking. Howbeit, there was hereby planted in him at his creation, a free principle of wel and evil doing, in either of which, he had a capacity to act, but not properly a freedom, by reaſon of the dominion of the law which he was made under, and bound in the obligation of duty to conform unto. In this ſenſe, man was a ſervant to the law and under the authority of it, even whilſt he enjoyed his primitive natural freedom, which conſiſted in the right and priviledg conferred by God upon him, of living according to his owne wil, and being at his owne free motion and diſpoſe, til taken from him forcibly, or that he willingly yeild himſelf upto the ſervice of another, as he did at firſt unto his God, moſt freely and willingly conſenting to have his law exerciſe dominion over him.

A power then to wil and not to wil at his owne free motion and choice, God gave to man upon truſt or conditionally, that he should be ruled by his law, and be careful to keep himſelf in al his actings, moſt exactly and unchāgably, in agreement and harmony with that. On this condition, Man was at his liberty to do this or that, which beſt liked himſelf, in al other things. He had power to kil and power to keep alive, in a way of juſt Rule and magiſtratical governement. He had alſo in himſelf a power to doe good and a power to doe the contrary, which is evill; a power to chang and turn away from doing the good he ought to doe, and a power to turn to the evil, he ought not to doe. A capacity or power in him to doe thus, he had from God, and it was not ſin. But his chooſing to exerciſe this left hand branch of his primitive fredom, in turning unto and delighting in ſin, againſt the law of God which he knew, rather then delighting himſelfe in the exerciſe of the right hand branch of his fredom, to good, in obedience and conformity to the law of God, this was his inexcuſable miſcarriage and ſin, let him pretend what he wil or can.

Now although this were mans natural right, after this manner to be free, as that which in itſelf is lawfull and good, if wel managed, and conducted to the end for which it is given; yet, the being and ſtanding which is given unto man in this fredom, is moſt ſlippery and dangerous, and any long continuance therein, is not at al to be coveted after, when reſtored ſince. For this is not the fredom with which God himſelf is free, or with which Chriſt the Son is free, or does make the true heirs of his Kingdom free with, nor yet is it the fredom of the holy and elect angels, or of the ſpirits of juſt men made perfect, who yet all are moſt free agents. God himſelf is the freeſt of all; yet he cannot but will good, as of his owne nature bound up unto it. He cannot ſin or lie. Of this fredom doth the man Chriſt partake, and by and under him elect angels and men have their share in it; and in and by the exerciſe thereof, doe inherit the life that is eternall and unchangable.

Such true freedom does import a powerful binding up and reſtraining of the mind from al poſſibility of doing evil, as evil is taken for ſin and the transgreſſion of the law: and as powerfull a bent and diſpoſition of will, to do what is good, right and

acceptable in the ſight of God, without any poſſibility of hindrance, reſiſtance or diſcontinuance, in him who wills or does it. The obteining this latter and moſt excellent fredom, is the end for which the firſt or natural fredom was at all given; God would not have his ſervants in their firſt make, bound up immutably, even to that which is their duty; but by and with their owne free conſent, being in a capacity to diſſent, but at their perill. Neither will he have any debarred and for ever excluded from this firſt fredom, but thoſe that wilfully reject it, that ſo the doing good after the power of an endleſſe life, and the committing of ſin with a hardned and impenitent heart, may be found in both ſorts of men, a moſt free and voluntary act, and each receave their reward according to their works.

By the impreſſion of righteouſnes which man is under from God, as he is made in Gods image, he hath an aptitude, a ſtrong bent, lively inclination and diſpoſition of mind to the right and juſt which is conteined in the law of God, and wherein mans whole duty doth conſiſt. But becauſe (as hath bin ſaid) man is by nature (not withſtanding all this) left at ſuch a liberty, as that he is not by any certain, prevailing and overcomming power over and againſt whatſoever ſhall make reſiſtance, with held and reſtrained, kept and bound faſt to his duty; at this door, through the weakenes of the flesh, ſin entered, and death by ſin paſſed upon all men, becauſe in Adam the common parent, all men had ſinned.

This door unto ſin is kept open, ſo long as mans naturall freedom continues with him, either as receaved at firſt, before the fall, or by way of reſtoration through the redeemers blood, ſince, which we ſhall ſpeake unto in its proper place. That which opens this door, is mans owne luſt, as it is written; Let no man ſay when he is tempted, I am tempted of God, for God cannot be tempted with evill; neither tempteth he any man. But every man is tempted, when he is drawn away by his owne luſt, and enticed. Thē, when luſt hath conceaved, it brings forth ſin; and ſin, when it is finiſhed, brings forth death.

The mind of God is above all temptatiō to evil. The mind of man is not ſo, (though formed in Gods image) whilſt he is yet under the law and its dominion, and hath not atteined unto nor bin brought under grace. So long then as man lives in, and will not part with his primitive, natural fredom, nor reſign it through faith, in exchang for a ſecond gift of it from God, in a better kind and way, he is ſtil under the dominion of the law; and not only accountable for the breaches of it and tranſgreſſions againſt it, but under the inevitable condemning and revenging power thereof, that wil firſt or laſt execute the curſe threatned upon all evil doers. But he that is under grace, is become dead to the law, being crucified with Chriſt, or faſtned and bound by the power of the death and croſs of Chriſt, with ſuch a bent of mind and hatred againſt ſin, as nothing can alter or chang: and is ſo quickned and made free and a live unto righteouſnes, as nothing can hinder the courſe and duration of it. By this means the door of the mind is ſo fixed and faſt ſhut againſt all ſin, as it is not in the power of the gates of hel, ever to ſet or break it open more.

In

In the mind of man, we are to acknowledg (as hath bin already intimated) two parts; 1, the ſpirit of the mind, the ſuperiour and intellectual part, equalizing man with angels. 2dly, the ſenſitive and inferiour part, which abaſes man into the likenes and into a kind of equality with the Beaſts; and is indeed, capable to make him a beaſt, yea, actually, and that too generally, does make men ſo. This inferiour part of mans ſpirit, is as the door of his mind, the mouth or inſtrumēt of its cōverſe, inward or outward and in diſtinction from the firſt and ſuperiour power (the ſpirit of the mind) is called in ſcripture, flesh, or the ſenſuall and living ſoule. Hēce that of the Apoſtle, Rom. 7.25. So then I myſelf, with my mind, do ſerve the law of God: but with my flesh, the law of ſin. So alſo our bleſſed faviour, obſerving the fleshly drowſines of his diſciples, that they could not watch one hour with him, at ſuch a pinch of ſtraits as he then was in; the ſpirit (ſays he) is willing: but the flesh is weak.

This was the luſting flesh in mā, evē in paradiſe, whilſt in his innocēcy; and through its weaknes, was the door of the mind ſet open to let in temptation and ſin. For it is ſoon taken and deceaved, and is weak in reſiſting evil. And it is as ſoon weary of weldoing, if the way to perſevere in weldoing, be through the croſſe and all kinds of ſtreights, hardships and diſappointments unto the flesh, even to this fleshly and ſenſual part of mans mind. For no ſooner does this come into activity and liberty, by the conjunction and fellowship it is taken into, with the intellectual and ſuperiour part, the ſpirit of the mind, but it is apt to run wild, fly out and grow untamed and extravagant, as that which loves not to be accuſtomed to the yoke, and held in ſubjection to the ſpirit of the mind, as that is ſubjected to the law of God. It is apt to judg itſelf wiſe enough to make its owne choice, and to truſt to its owne ſingle judgment in all its actings. And in caſe it be croſs'd and not complied with by the dictates of right reaſon in its ſuperiour part, 't is apt to murmure and be ſullenly rebellious, ſo as to forbeare to do its office and duty to its head and Lord, the ſpirit of the mind. In order to bribe off and gain the conſent and approbation of the ſuperionr and ruling power of the mind, to the way and courſe it deſires to take, it will invent many fair, ſpecious and plauſible pretences; make falſe repreſentations of things, faſcinating appearances, and miſts, to delude and blind the ſuperiour diſcerning of the mind. It will turne every ſtone to obteine its end, ſpreading before the ſpirit of the mind, flattering ſpeeches, as nets and bands, to take and enſnare it, as the ſtrong man Samſon was ſerv'd by his Dalilah. This demeanour and practice of the woman, the female and inferiour power of the mind, towards its Lord and husband, the ſuperiour, is moſt lively deſcribed by Solomon, Eccleſ. 7. 26. I find (ſayes he) more bitter then death, the woman whoſe heart is ſnares and nets, and her hands bands: who ſo pleaſeth God, (which without faith is impoſſible) ſhall eſcape from her; but the ſinner ſhalbe takē by her, he that is a ſinner through unbeleife. The ſpirit of mans mind, by refuſing and reſiſting that offer and work of the ſpirit of God, whereby it ſhould be brought into a moſt free ſubjection and captivity to the law of faith, becomes a ſinner, and ſo comes to be taken by the nets and ſnares, the enticing words and pretences of its inferiour power, and in downright tearmes at length to be wholly captivated and ſubjected under the uſurped commanding influence of that ſenſuall life, it ought to rule over.

This was the luſting flesh in Adam, as alſo in Eve, before the fall, which the Serpent knew how to tempt and gratify. And ſuch did the weaknes of this flesh prove,

that it was not able to withstand or resist the temptation. All that the serpent aim'd at, was but to prevaile with this flesh, to think itself so wise and sufficiently able to move and act by the strength and excellency of its owne single judgment, as that it might safely undertake to doe what should be found most liking and agreable to its owne sense, and refuse the contrary, without being bound up to any necessary dependance upon or holding conformity and agrement in its actions, either with the right dictates of the intellectual part, or with the righteous rule of Gods law. This once obtein'd, Satan had his end. For he well knew, that (this being granted) all the rest of the evil he desired to bring into man, and by him into the world, would easily and quickly follow. And this was so pleasing and gratifying a baite to the flesh, the assuming a power to direct its owne steps, take its owne course and way, that it was quickly swallowed downe by man, without any due deliberation or pause upon the matter, suspecting no hurt as yet, till the lust that thus was conceaved, came to be finished, and to take along with it the spirit of the mind, corrupting and seducing that also from the simplicity that is in Christ, and thereby turning the soule from the truth of God declared in his law, to the lie and deceit of Satan conceaved in his crafty suggestion. Thus by degrees was man brought to worship and serve the creature, that is, the devil, more then the creator, under whose law he was first made, and who is the only true God, blessed for ever.

Unto this the Scripture witnesseth, Rom. 1:22, 23. Professing themselvs to be wise, they became fools: and changed the glory (WORD, or Image) of the incorruptible God, into an image made like to corruptible man, and unto birds, four-footed beasts, and creeping things. This man came to, by preferring the counsell of a fallen angel, that was gratifying and desireable food in the eye of flesh, before the holy law and commandement of the living and eternal God, which by the eye of his spirit or superiour part of his mind, he saw and knew himself obliged to the observation of.

For this cause, God gives men up to the course and full sway of their owne wills and vile affections, leaving them as bondslaves to sin and Sathan, children of wrath and disobedience, in whom the Prince of the aire seats himself as in his throne, carrying them captive to his will. Mans continuance in honour and in Gods image wherein he was created, was but a very little while; He quickly found out and followed many inventions, contrary to Gods expresse command, written in his mind, as also signified by the sundry peeces of the creation, and sounded out by an audible voice to him, from God himself.

Sin, being (after this manner) the voluntary and free act of our first parents, not only conceaved, but finished in the disobedience by them wrought, and perfected; the wages of it, which is death, they immediatly receaved. For being presently alienated from the life of God, or the righteousnes performable by them in that image of God wherein they were created, they became dead in trespasses and sins.

The

The image of God in man was defaced, changed into an image (in ſome ſort) of the devil. All proneſſe and inclination of the will to good, was forthwith worn off and loſt, upon the fall; and not only ſo, but contrary qualities thereunto poſſeſſed the mind. Thus mans primitive freedom and alacrity to righteouſnes, was turn'd into vile ſubjection and ſervice to the devil, and to all manner of uncleane affections and unrighteous actions.

Nevertheleſſe, this ſudden and unexpected chang in man, (brought about by the ſubtilty and influencing power of the Serpent, by reaſon of the weaknes of the flesh, that diſcovers itſelf in mans mutable ſtate) is not ſuch, but that this deadly wound is capable of healing, and man capable of being thereby reſtored, yea, to be made not only as good but better then he was at firſt, through the vertue and efficacious power of Chriſts ſacrifice and death, which was not only a generall propitiation and atonement of ſins paſt, but alſo for the ſanctifying and purifying mans nature for time to come, after a more excellent manner through regeneration, then it was by creation. Unto this regenerate ſtate, our firſt parents were called by the voice and doctrine of the Goſpel, ſpeaking to them in and on the ſeaventh day, as the only way and means to have prevented the fall, and kept out ſins entrance upon the nature of man. For when God committed to the keeping of Adam, his owne ſoule, (in the good eſtate wherein he had ſet it, by making man in his image and after his owne likenes) it was not without a moſt ſpeciall charg, to keep this choiſe jewel ſafe and vncorrupted, at the peril of his very life, till chang'd into a better ſtate. This God required him to do, in the uſe of the beſt wayes and means that should be afforded him, even by taking faſt hold of inſtruction, not letting her goe; but keeping her as his life; yea, keeping his heart above all keepings, as that from whence are the iſsues of life.

To this end was the tree of life placed in the midſt of paradiſe, open to his ſight, that he might have the view of it. And by what was figured and ſignified to him in this tree, was it declared, how the keeping of his ſoule might be by another, even by the Son of God or by the Holy Ghoſt, the ſpirit of truth, dwelling in the heart by faith, which the worldly or fleshly mind does not, cannot receave, but by ſuch an act of abſolute reſignation of itſelf in obedience to the wil of the Son of God, as is more hatefull to it then the worſt of evils. Yet is there no other way poſſible for man to keep his ſoule ſafe for any long continuance, and in the houre of trial, when aſſaulted by the power of darkneſſe.

The counſel and inſtruction given by the word of the Goſpel in the tree of life, was, that if man found upon full debate and conſideration within himſelf, that he was not like to continue long ſafe in his owne hands, neither could with certainty keep himſelf pure and incorrupt as the law required, that then he would be content to accept for his guardian and keeper, the Son of God himſelf, in whoſe perſon the judgmẽt and will of man is fixed, ſo as to be the corner ſtone to al the reſt of the heavenly

and

and ſpirituall building, even the effectual means to fix and make immutable in righteouſnes both men and angels, that wilbe prevailed with to let him take the charge of ruling and keeping their hearts, in ſuch manner as pleaſes him. This is the only way for man to become free indeed, with a better freedom then that of nature, abovemention'd; even with the freedom wherewith Chriſt himſelf is firſt made free, as he is the ſon of man in heaven, who came downe from heaven before he aſcended up againe thither; John. 3. 13.

This good will and gracious offer of the Son of God, figured out in the tree of life, our firſt parents either neglected and ſlighted, or the way of his keeping them did not pleaſe them, but the ſuggeſtions of Satan were rather hearkned unto, that they might ſafely leane to their owne underſtanding, as the beſt and ſureſt way to keep their ſoules ſafe. This underſtanding, how ſubject it was to be wrought upon and to turn from the truth (though fully convinc'd of it) by the inticing power of the flesh or the ſenſual and inferiour faculties of mans mind, hath bin already shewed.

Adams ſin then was not only and meerly the transgreſſion of the law, but was mixed with ſomewhat an ignorant rejecting and contemning of the offer of the Goſpel, which was the only ſure means to have tranſlated him (without ſin at all intervening) out of his righteous mutable ſtate into an immutability in righteouſnes.

But ſuch is (and was from the beginning) the tender mercy and long-ſuffering of God, our mediatour and Redeemer, to Adam's poſterity, even in their fallen ſtate, that he not only renews and repeats to man his former gracious offer of Salvation through faith, and the knowledg of himſelf in the Goſpel, but reveales over and beſides this, the means and way, how through faith in his blood, all mankind may be againe reſtored and obteine remiſſion of ſins. All that will, may returne againe by vertue of Chriſts death, into that mutable ſtate of righteouſnes and holines, loſt in Adam, as the common ſalvation and a forerunning diſpenſation to the gift of the ſon himſelf, according to the promiſe. And may it not reaſonably be expected that from the experience of the general love and good will which Chriſt hath thus shewed in common towards all men, that they ſhould be eaſily prevailed with to give up their ſoules abſolutely into his hands, through that faith that is more precious then gold, unchangable and never failing, through the power whereof we are made more then conquerours over all enemies, even through him that hath thus loved us with an unchangable and everlaſting love.

For ſurely, in this God hath greatly commended his love unto all mankind, that when they were without ſtrength Chriſt died for the ungodly, or for all ſinners, whilſt yet in their ſins. Much more then will the current of his love run towards us, being once juſtified by his blood, that through him we may be ſaved to the uttermoſt from the wrath to come. For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, ſhall we be ſaved by his life.

This

This was in effect the voice and doctrine of the Gospel, which God himself preached to our first parents, immediatly after their disobedience, and at the very same time that he passed his righteous sentence against them for their sin, Gen. 3. 15. In this Scripture God promises the sending of his owne Son in the likenes of sinful flesh, to condemn sin in the flesh, and make atonement by the sacrifice of it, that the righteousnes of the law might be fulfilled in all those who walke not after the flesh but after the spirit.

And most expresly and particularly is the Gospel as wel as the law preached by God to Cain, Gen. 4. 7. and in him to all mankind, whether ever they reap the saving benefit by it or no, as to life everlasting, any more then he did. To him it is that God sayes; If thou doest wel, shalt thou not be accepted? Is there not a meanes sufficient and able to bring thee, even thee back againe into reconciliation and acceptance with God, through the ransom that is paid in Christs blood? But if thou doest not wel, sin lieth at the door, that is to say, the wages and punishment of sin. And this yet is not all; For if thou objectest, what will it advantage me, to have sins past remitted and the breach made up, if there be yet no effectual remedy provided and afforded, to prevent a relapse into sin (more fatal and irrecoverable then the first fal) and a provoking of God afresh, by reason of the unsubjectednes that the flesh or sensual part of the soule is apt to fly out into, and that prevailingly and finally, against the restored and anew enlightned spirit of the mind, as it fell out with man at first? To this God answers; it shall be subject to thee, and thou shalt rule over it. It shalbe given againe into thy hand and power to subdue and bring under, if the fault be not in thy self. Why therefore art thou wrath? and why is thy countenance fallen, as if I were partiall in my dealing, and that my wayes were not equall?

Q. But what is it, does or can enable cain or any other man since the fall, to doe the good God speaks to him of, and avoid the evil he forbids, as also to suffer according to the will of God, and that patiently, though for doing wel?

Answ: Surely, there are means provided in and by the Redeemer, and the work of redemption given to him the promised seed to finish, which hath a vertue and sufficiency to free and save all men from the evil, danger and curse that is come upon them by Adams transgression, and to restore them againe to their primitive state of purity and freedom, if the fault be not in themselvs. And when they are brought so far on their way againe, towards the end (for which they were at first created, and since redeemed) that is to say, the inheritance of life eternal; then is renewed unto them by Christ, the offer of saving them to the uttermost, past all danger of a relapse, and of giving them that better fredom wherewith the son is willing to make them free indeed, unchangably subjecting them to the leading and Rule of his spirit, cohabiting in and with the heart that is regenerated, making it thereby fit to receave and entertein him, and bringing into it that state of life, over which the second death hath no power.

Hence is it, Christ is said to be the saviour of all men, but especially of those that beleeve. And his will is, that prayer and giving of thanks be made for all men, of all sorts and degrees, from the highest to the lowest. This is good and acceptable in his sight, who is the God and saviour, that gave himself a ransom for all men, and who therefore will have all men to be saved, as least, so far as to come to the knowledg of the truth, and have the offer of it, in a state of free exercise of their will and arbitrary choice, that according as they are prevailed with, either to receave it in the love thereof, or to reject it as a stone of stumbling and rock of offence, hateful to them, they may obtein eternal salvation, or incur the pains of eternal damnation. And yet those that are saved, are to acknowledg and experience, that itis of meer grace and not of themselvs, nor of works, least any man should boast. But it is wrought by the faith that excludes boasting, setting up such a workmanship or building in the heart of every true beleever, whereby he is created in Christ Jesus unto good works, that are before prepared and ordeined of God, that they should walke in them. They therefore which truly and savingly beleeve in God, will be alwayes carefull to maintein good works.

Oh the great mystery of Godlines, that reconciles absolute empire and soveraigne command in one great king! He makes his absolute dominion to consist with the truest, best and most absolute liberty of all his good subjects, as shewing, that in his service is the most perfect fredom. To be left therefore by him, in such a state of fredom, which may either be lost by us and given up to the will of another, or pluck'd out of our hands by the force of avenging justice, (justly condemning those to perpetuall servitude, that despise and reject their owne truest fredom when offered to them) proves in conclusion the certain way to the greatest servitude and most miserable bondage we can bring ourselvs into. His way is in the sea; his path in the deep waters; his foorsteps are not knowne. For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Yet all are set in a capacity, to will their owne good or evil; to run their race and shape their course, by free choice. But the one seed only, that is, Christ and his fellow-heirs according to promise, are the winners and overcommers, that reach the mark, get the prize and attaine the crowne of eternal life. All others fall short of the glory of God, and by their owne consent and choice are most justly debarred from the prize, and for ever excluded from the recompence of reward.

But can the Leopard chang his spots? can those that are in a fallen state and accustomed to do evil, ever learn to do good, after the manner Adam did it in his primitive rectitude, or in that newnes of Spirit and life, which those that are made free with a better fredom then Adam's was, are created and enabled in Christ Jesus, to worke and come forth in the exercise of? Let us hear what the Scripture in this case sayth; Esay. 1. 16, 20. Wash ye, make ye clean: put away the evil of your doings from before mine eyes: cease to do evil, learn to do wel: seek judgment or knowledg

ledg: releive the oppreſſed: judg the fatherles: plead for the widow. Come now, and let us reaſon together, ſaith the Lord: though your ſins be as ſcarlet, they shalbe white as snow: though they be red like crimſon, they shalbe as wool. If ye be willing and obedient, ye shall eat the good of the land. But if ye refuſe and rebel, ye shalbe devoured with the ſword. So Eſay 55. 1, 5. Ho, every one that thirſteth, come ye to the waters, &c. Is this only ſpoken to the jews, a people then in covenant, or to all mankind? Se what Peter himſelf was taught to confeſſe and acknowledg in this matter, Act. 10. 28. The Lord hath shewed me, that I should not call any man common or unclean, not conceave him to be ſo rejected and laid aſide by God, as not to be in a capacity to have the means afforded him, of being brought to repentance and unto the knowledg of the truth. Conſider alſo the witneſſe given by the Apoſtle Paul, Act. 17. where he preaches the knowledg of God, as of him that made the world and who gives to all, life, breath, and all things. Yea, he made of one blood, all nations of men, who were at firſt his offſpring, created in his image, and cauſed them to dwell on all the face of the earth. He was bountiful unto them, even in thoſe times wherein he ſuffered all nations to walk in their owne wayes, doing them good, and giving them rain from heaven and fruitful ſeaſons, that he might not leave himſelf without a witneſſe, and that they by ſuch teachings might ſeek the Lord, if haply they might feel after and find him, who is not far from every one of us. And although he winked at the former times of ignorance, yet now, ſince the manifeſtation of Chriſt, the promiſed ſeed, in the flesh and in the form and fashion of a man, like unto us in all things, ſin only excepted, he commands all men every where to repent. If they refuſe and prove diſobedient, he will take an account of it in that day wherein he hath appointed the world to be judged in righteouſnes by that man which he hath ordeined, Ieſus Chriſt, who will have no reſpect of perſons; but as many as he shall find to have ſinned without law, shall perish without law: and as many as have ſinned in the law, shalbe judged by the law, in that day when God shall judg the ſecrets of men by Ieſus Chriſt, according to the Goſpel.

We ſe then very evidently, what Gods command is to all men universally, after the fall. It is no new commandement, but that which hath bin from the beginning, which is, that all men every where do repent, and uſe the means provided for them in the promiſed ſeed, to be washed from their old ſins and to come to the knowledg of the truth, or the way wherein to be aſſuredly ſaved and inherit eternal life. This commandement is in effect the ſame it was before ſin entered into the world, ſave only as it now relates to the uſe of the means of being cleanſed from the filth and thraldom of ſin, in order to come to the knowledg of the truth, by hearing the voice of the Goſpel, or words by which we may be ſaved from eternal wrath. Thus was it with the centurion. This teſtimony was given of him, Act. 10. 2. that he was a devout man, one that feared God, gave much alms to the people, and prayed to God alway. All this he did, before he had thoſe words preached to him, whereby he

and all his houſe should be ſaved; Actor: 11: 14.

It is the beginning of wiſdom to be addicted to the feare of the lord, to have a ſtrong bent and affection of heart to keep his commandement, and pray alwayes, This comes by the voice and operation of the law, as repeated and renewed in the blood of Chriſt to us, and miniſtred either inwardly to our hearts by the voice of angels; or in the powerful miniſtry of the written word, to our outward ears. The former of theſe miniſtries, the gentiles were alwayes capable of, and indeed directly under, who were or are without the written law or knowledg of the Scriptures: the other, the jews, or inhabitants of the earthly Jeruſalem among Jews or gentiles are under, who reſt in the law or written word, making their boaſt of God therein, having the form of the knowledg and of the truth in the law. Both theſe notwithſtanding the chang that may be brought upon them thereby, are but under the dominion of the law, liable ſtil to the curſe and to a final and total relapſe back againe under ſin and wrath, if they take not very good heed, and ſo may come to be trees twice dead, and be pluckd up by the roots.

For ſuch enlightned and reſtored ones as theſe may prove to be (as wel of the one kind as of the other) if they shal ſin wilfully, after that they are come to the knowledg of the truth, there remains then to them no more Sacrifice for ſin, but a moſt certain fearful looking for of judgment, and fiery indignation, which shall devour the adverſaries; even all the dwellers in that earth, which drinketh in the rain that cometh oft upon it, but in ſtead of bringing forth herbs meet for them by whom it is dreſſed, doe bear thorns and briars, which cauſes them to be rejected, makes them nigh unto curſing, whoſe end is to be burned. But if the ſame earth, in ſtead of bringing forth thorns and briars, does become ground prepared and made fit to receave the immortal and incorruptible ſeed, by the word of God, which abideth and liveth for ever, and to bring forth the proper fruits thereof with patience, meet for him by whom it is dreſſed, it wil be ſure to receave bleſſing from God, even to be bleſſed with the having of thoſe better things that are accompanied with ſalvation. For he that is faithfull in that which is leaſt, by the ſame grace laying hold on him, and keeping him from evil, becomes alſo faithful in much. And he that is uniuſt in the leaſt, even in the uſe of his leaſt natural fredom, wilbe uniuſt alſo in much, even in the higheſt atteinments, which he can arrive unto, in that his mutable ſtate, and whilſt in his owne keeping.

Without blood there is no remiſſion of ſins. But through the ſprinckling of the blood of Jeſus, who is our paſſover, whoſe blood ſpeaks better things then that of Abel, the wrath and ſeverity that is by the law is either mitigated, and all proceedings in the way of revenging juſtice for a time (at leaſt) reſpited, and the perſons reprieved, upon condition of repentance and amendment of life; or elſe totally and finally remitted. This latter is the caſe of al true beleevers, that are in Chriſt Jeſus by the new and everlaſting Covenant. Thus is that ſaying made good, Iam: 2: 13. He shal have judgment without mercy that hath shewed no mercy; and

mercy

mercy rejoyceth againſt judgment, on behalf of al that are juſtified frely by grace, through the eternal redemption which Chriſt hath obteined for them. So then, though al have ſinned and come short of the glory of God, he hath not ſo concluded and shut them up in their diſobedience and unbeleif, but in and through the blood of Chriſt he is ready to shew mercy of one kind or other unto all.

I. Firſt, ſuch mercy as is intimated in that parable, Matth. 18. v. 23. to the end; where the lord at firſt, upon the reckoning he made with his ſervant, pronounced judgment upon him, commanded him, his wife, children and al he had, to be ſold and payment forthwith to be made; (which in effect, was executed in the caſe of our firſt parents) but afterwards, upon the ſervants repentance and humbling himſelf, beſeeching frō his Lord only patiēce, and promiſing he would pay him all, his Lord was moved with compaſſion, shewed him mercy in looſing him, and freely forgiving him the debt. But this mercy (as appears after) was not that which is called Gods ſure mercies, ſuch as David had, becauſe capable of revocation, upon the ſervants abuſe of it, in shewing no mercy afterwards to his fellow ſervant, which renewed his Lords wrath again towards him, ſo that he delivered him over to the tormenters, til he should pay all that was due unto him. He alſo made it a ruled caſe for al in the like condition, ſaying; If ye from your hearts forgive not every one his brother his treſpaſſes, ſo shal my heavenly father (ſayes Chriſt) doe unto you, that is, not forgive you your treſpaſſes. And Luke 13. 7, 9. the ſame truth is confirmed in another parable, where the Lord of the vineyard ſayes to the dreſſer of it, behold 3 years I come, ſeeking fruit on this figtree, and find none: cut it down, why cumbreth it the ground? He anſwering, ſaid, Lord, let it alone this year alſo, til I shal dig about it, and dung it: and if it bear fruit, well: if not; after that, cut it down.

This firſt ſort of Gods mercies to ſinners, is conditional, and univerſal, common to the whole poſterity of Adam. He is moved with a general pity and tendernes towards them in the day of their nativity, when no eye hath compaſſion on them. Yea to ſome of them alſo, he is pleaſed to shew more particular kindnes, ſo that of his owne accord, paſſing by and ſeing them in their blood, he bids them, live; he ſpreads his ſkirt over them, to cover their nakednes, makes that the ſeaſon of his love appearing to them, teaching them to deny ungodlines, and adorning them with his owne comelines. Notwithſtanding al this, they truſting to their beauty and righteouſnes in this diſpenſation wrote in and put upon them, doe ſal, and make themſelvs worſe by their apoſtaſy, then Sodom or Gomorrha. Then the Lord judges it equal, that ſuch righteous men as theſe, when they turn from their righteouſnes (as they finally may) and commit iniquity, should die in it, and alſo hereupō have all their ſins committed before their converſion or change to that ſtate of righteouſnes, afresh imputed to thē, though before, God had declared, they should not be mētioned, but buried in oblivion, and that in the righteouſnes which they did, they should live.

Thus is the Lord many a time ful of compaſſion to unworthy ſinners, whoſe hearts are not right with him, ſo as to be ſtedfaſt in his Covenant; Pſal: 78. He forbears howſoever to deſtroy them, til he hath made proof of them to the utmoſt. Therfore

turns he his anger away from them again and again, and ſtirs not up al his wrath. He deales with them according to the multitude of his louing kindneſſes, and the variety of mercies that are in him. There are no ſort of ſinners then, who in a leſſe or greater degree, taſt not of theſe riches of Gods mercies, the more of which is shewed to them and abuſed and ſinned againſt, the more is their condemnation heightned. For by ſuch demeanour, they do crucify to and in themſelvs the ſon of God afresh, and put him to open shame, counting the very blood of the Covenant, wherewith they have bin ſanctified, an unholy thing, and doing deſpite to the ſpirit of grace.

With theſe kinds of mercies Chriſt is the ſaviour of al men, a propitiation for the ſins of the whole world. And thus God is in Chriſt reconciling the world unto himſelf, not imputing their ſins; and he not only commands, but beſeeches al men to be reconciled to him, to lay hold on his ſtrength, and be at peace with him, as not having receaved in vaine the grace he hath begun to beſtow upon them.

But beſides theſe his common mercies, declaring his good wil to al men, as not taking pleaſure in the death of any ſinner, he hath alſo his choice and peculiar favour and loving kindnes for ſome, as it is written, I wil give ye the ſure mercies of David, abſolute, irrevocable gifts. Thoſe that after this manner find favour in his eyes, have the remiſſion of their ſins confirmed with an oath, that their iniquities shal never be remembred any more, and that his mercy towards them shal never faile, he will not leave nor forſake them. My mercy wil I keep for him for ever more; my Covenant shal ſtand faſt with him. His ſeed alſo wil I make to endure for ever: and his throne as the dayes of heaven. Their transgreſſions shal not hinder the good I have purpoſed to them. For notwithſtanding their unworthines, for which I will chaſtize them with the rod and with ſtripes, yet my loving kindnes wil I not utterly take from them, nor ſuffer my faithfulnes to faile. My Covenant wil I not break, nor alter the thing that is gone out of my lips. Once have I ſworn by my holines, that I wil not lie unto David, (the man that is after my owne heart) nor to his ſeed after him, that walk in the ſteps of his Spirit and faith. Pſalm 89. I will build him a houſe, and eſtablish it for ever, by an everlaſting Covenant, ordered in all things and ſure. In this moſt gracious promiſe David acknowledges al his ſalvation to be, and all his deſire; 2 Sam: 23. 5.

Mercies of both theſe kinds are with God, who is rich, and plentiful in goodnes, having none like him. He is a God that pardoneth iniquity and paſſeth by the trangreſſions of the remnant of his heritage. He reteineth not his anger for ever, becauſe he delighteth in mercy. He will turn againe, he wil have compaſſion upon the remnant of his heritage, ſubdue their iniquities, and caſt al their ſins into the midſt of the ſea. But as to the reſt of mankind, that prove diſobedient, or have receaved the grace of God (the former ſort of mercies) in vaine, that word shalbe made good upon them which the Lord ſpake concerning the Sons of Eli, 1 Sam. 2. 30; I

30; I ſayd indeed, thy houſe and the houſe of thy father should walk before me for ever: but now be it far from me; for them that honour me, I wil honour; and they that deſpiſe me, shalbe lightly eſteemed. This shews what condition was implied, upon which God made that promiſe.

Since then by man came death, by man alſo is come life and reſurrection from the dead. And this is revealed to fallen man, in the good tydings of the promiſed ſeed, who (as hath bin ſayd) declares himſelf the ſaviour of al men, but eſpecially of thoſe that beleeve. He hath a common ſtock and Treaſury of goods and ſpiritual gifts, wherewith the whole world (more or leſſe) is watered, fed and enriched by him. For he cauſes his rain to deſcend and ſun to shine on the unjuſt as wel as on the juſt. But over and beſides all theſe, whether natural or ſpiritual gifts, he hath an inheritance incorruptible and undefiled, that fadeth not away, the heavenly and true Treaſure which he gives and commits to thoſe who are by him found or rather made faithful in the little that at firſt is truſted to their uſe and management, Luk: 16. And he cauſes them to poſſeſſe it in an hereditary right, as coheirs with the only begotten Son, children of the promiſed Spirit, either in the ſingle or double portion thereof.

This is he that is appointed by the father, to turn men back againe to God, out of their fallen, ſinful ſtate, by a repentance, not to be repented of. By his name and faith in his name, whoever calls upon him, shal be ſaved from his ſins, and be ledd on in the way to life eternal. He was made a ſacrifice or ſin-offring for us, that we might become the righteouſnes of God in him. Thus God found it conſiſtent with his juſtice as wel as his goodnes, to grant remiſſion of ſins to al that should ſeek unto him for it, by the mediation of his Son, who is the righteouſnes of God, that without the law is manifeſted, being witneſſed unto by the law and the Prophets, to and upon all that beleeve, without reſpect of perſons. Him hath God ſet forth and made manifeſt to be a propitiation through faith in his blood, declaring his righteouſnes to be that which procures remiſſion of ſins and Gods paſſing over al that is paſt, in the way of his forbearance and reprieve, til farther trial and proof had of the whole world, as wel as to be abſolutly and immutably the juſtifier of al that beleeve in Jeſus, with the faith that abides trial, and by which the world is overcome.

The difficulty which yet remains, is that which the Apoſtle Paul was ſenſible of. Rom. 10. where he affirm's that whoſoever beleevs in Jeſus, shal not be ashamed, and that there is no difference between the jew and the Greek, becauſe the ſame Lord over al is rich unto all that cal upon him; (Whoſoever therefore, being ſenſible of his lack of wiſdom, shal cal upon his name, he shal not be upbraided nor ſent away empty, but have the means revealed to him, whereby to make him wiſe unto ſalvation) But how shal they cal on him, ſaith the Apoſtle, in whom they have not beleeved? and how shal they beleeve in him of whom they have not heard? and how shal they hear without a preacher? and how shal they preach, except they be ſent?

ſent? and who are they that God ſends with theſe his glad tydings, the very feet of whom ought to be beautiful in our eyes, and the report they make, and witneſſe they beare, moſt acceptable to us? The anſwer there to theſe and the like queſtions, is very short. So then faith cometh by hearing, and hearing by the word of God: not by that word, whoſe ſound goes forth into al the earth, and into the ends of the world. When the Lord gives forth this general word or command, he hath a great army of preachers, ready to be ſent on his meſſage. Great is the company of thoſe who are ready, willing, and have an aptitude in them to publish it. This David wel knew, when be gave a deſcription of three ſorts of preachers, within his obſervation.

The firſt ſort, he mentions Pſal. 19. The heavens declare the glory of God, and the Firmament sheweth his handy work, even in the mediatour, as in them he made a tabernacle for the ſun, which as a bridegroom comming out of his chamber, ſhines more and more, unto a perfect day. His going forth is from one part of heaven, and his circuit unto the ends of it; ſo that there is nothing hid from the heat (and light) thereof. Thus alſo God brought forth Abraham, shewed him the ſtars of heaven, and ſayd, ſo ſhal thy ſeed be, preaching Chriſt to him, in and by the light of thoſe heavenly bodies. And Abraham beleeved, and it was accounted to him for righteouſnes. In like manner were the wiſe men of the eaſt brought to the knowledg of Chriſt in his kingly power and office, by the light giv̄e to them of his ſtar, a ſtar that made him known to th̄e, and went before them to conduct them to a ſight of him in his owne perſon, which is al that this ſort of meſſengers or preachers of Chriſt can do. Thus the book of the creatures, by Gods ſpecial Ordination and inſtitution, in the way of types ād figures, through the miniſtry of angels, does teach and preach the righteouſnes of God, which is in Chriſt, in order to lead us to the perſonal ſight of him, that we may in the end hear himſelf ſpeak. After this manner the righteouſnes of God in Chriſt, is and may be manifeſted, without the law or written word.

Secondly; In the ſame Pſalm he mentions another ſort of preaching and teaching of the knowledg of Chriſt; and that is out of his law, the law of his written word, the miniſtry whereof is for the converting of mens Soules, and it is a ſure Teſtimony, that makes wiſe the ſimple: more to be deſired then gold; yea, then much fine gold: ſweeter alſo then hony, and the hony-comb. The righteous ſtatutes and judgments of God ſignified in his written word, reioyce the heart, and are true and righteous altogether. His commandement is pure, enlightning the eyes. Concerning the law or command of God, thus manifeſted, Chriſt ſayes, ſearch the Scripturs, whoſe true office is not only to revive and inſtruct you in that law that was written in your hearts at the creation and loſt by the fal, but to ſend you to me alſo, that by obteyning a perſonal ſight of me in ſpirit, you might be farther inſtructed in the knowledge of me. But ye wil not come unto me, that ye may have life.

Thirdly and laſtly, (Pſ: 8: 2;) David shews that there is another ſort of preachers that

that God sends as labourers into his harvest, saying, out of the mouths of babes and sucklings hast thou founded or ordeined strength, because of thine enemies, and that thou mightest stil the enemy and the avenger. These babes and sucklings Christ himself interprets and expounds to us (Luke 10. 21.) first, of those his sent ones, seventy in number, which he immediatly authorized and qualified by commission from himself, sending them two by two before his face, as his harbingers and forerunners, into every city and place whither he himself would come. Secondly he expounds it of those babes and children of the fathers begetting, to whom he reveals those things which he had hid from the wise and prudent. One of these babes Peter is acknowledged by Christ to be, (Mat. 16, 17,) when he called him the rock. Christ hereupon owned him as one of the blessed seed, who had that sight and knowledg of Christ in spirit, given to him, which none but the father could reveale. Flesh and blood could neither give nor receave it. For such knowledg of Christ requires a spiritual eyesight and discerning, peculiar to these children and babes of the fathers owne begetting, the plantation of his owne right hand, of whom Christ sayes, (Mat. 13, 16, 17.) Blessed are your eyes, for they see; and your ears, for they hear. Verily, I say unto you, many prophets and righteous men have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. For all things are delivered to me of my father: and no man knoweth the son but the father: neither knoweth any man the father, save the son, and he to whomsoever the son wil reveal him.

This sight of the Father and Son, in their mutual relations to, and fruitions of each other, gained by the personal sight of Christ in spirit, is mentiond by Paul, 1 Cor. 9. 1. when he says, Am not I an Apostle? have not I seen Christ? or, am not I one of those that by the sight of Christ in spirit and the revelation of the Son in me, have receaved grace and Apostleship to the obedience of faith among al narions, for his name? These are the pure in heart and poor in spirit, that are taught after this most excellent manner to see God and have the knowledg of Jesus Christ, in order thereby to be made ministers and witnesses, as wel of the things at first seē by them, as of those also wherein afterwards Christ yet reserus himself farther and more fully to appear unto them. These speak the things which they know; testify that which they have seē, whether their witnesse be receave or no, having themselv; first heard the record that God gives of his Son, and set to their seal, that God is true.

This is the threefold cord, the lines whereof are streched out over al the world and to the ends of the earth, by the quickning power of the living WORD. He rideth upon the heaven of heavens of old. Loe, he sends out his voice in each and in al these his dispensations, and that a mighty voice, sharper then any two-edged sword, peircing, even to the dividing asunder of soule and spirit, and of the joynts and marrow, a discoverer of the thoughts and intents of the heart. Neither is there any creature, that is not manifest in his sight. All things are naked and open to the eyes of this our great saviour and redeemer. And as he speaks immediatly by himself, by the

voice of his owne mouth, ſo does he alſo ſend out his voice by his hoſts or armies of angels, thoſe miniſters of his, which doe his pleaſure and ſignify his commands to others, which they receave, as always attending and hearkning to the voice of his word.

The word therefore, as at firſt it is given in a fore-running and preparatory diſpenſation to the Sons appearance in his owne perſon, is called Heb. 2. 2. the word ſpoken by angels, the command whereof is ſo ſtedfaſt, that every transgreſſion and diſobedience thereof, receaves a juſt recompence of reward. By the Rule and autority of the holy and elect angels, exercis'd according to his word and law, was God the Mediatour Pleaſed to put and keep in ſubjection the whole firſt creation, even man alſo, who in his firſt and mutable ſtate, is the cheif and higheſt member thereof, next under the angels themſelvs.

By means of this angelical miniſtry and Rule under Chriſt, or in the hand of the Mediatour, the righteouſnes of God, wrought out in the perſon of the redeemer, is made manifeſt without the law, to the gentiles that are without law, that is, the knowledg of the Scriptures or written word; as alſo by the law, to the jews, that are in and under the teaching of Gods written oracles, and do or may there find the witneſs and manifeſtation thereof. In and by theſe it doth appear, that Jeſus Chriſt died for our ſins and is riſen again for our juſtification. By jews in this caſe we are not only to underſtand the ſeed of Abraham according to the flesh, but thoſe alſo among the gentiles who are planted into the ſame good olive tree, Chriſt, on the ſame tearms of mutability as they were, liable to be broken off again; and thoſe alſo that are after the ſpirit, true heirs according to the promiſe, who are in like manner under this diſpenſation and teaching, til the ſeed himſelf come and take them from this Schoolmaſter, in order to bring them under the moſt lively effectual teaching and inſtruction of his owne mouth, and by his owne perſonal appearance in ſpirit to them, either as the day-ſtar ariſing in their hearts and giving forth the glory of his firſt appearance in his owne face as he is the Son of man, in the form of a ſervant, and fashion of the firſt Adam, made immutable; or 2dly, as the ſun in its ſtrength, breaking forth in their ſoules that are gathered to him, appointed and qualified to be with him in the Kingdom of his father, and admitted to the peculiar priviledge of beholding his glory in the face of his moſt exalted and heavenly manhood, as he is the only begotten, lying in the fathers boſome, he that is above all. What he hath ſeen and heard in the beholding of the fathers shape and very ſimilitude, that he teſtifieth; but no man receaveth this his teſtimony, that is but a meer man and no more; For it is not, it cannot be conveyed or communicated unto any, but with unſpeakable words which it is not poſſible for man in the ſingle capacity of his firſt nature and make, though become immutable, to receave or utter, ſo much doe they ſurpaſſe all the knowledg as wel as expreſſion of meer man.

Under the voice of this threefold miniſtry, God the mediatour (who is the poſ-

ſeſſour

feſſour of heaven and earth, the maker of them and all therein) hath made of one blood al nations of men for to dwel on the face of the earth; hath diſtributed to al of them, and determined the bounds of their habitations, as alſo the different and proper means to bring them back to himſelf, by repentance from dead works and faith towards the living God. He hath awakened that light in every one that comes into the world, that shal move and cal upon them at ſome time or other, upon occaſion of ſundry concurring providences, to ſeek the Lord, if haply they may feel after him and find him, who is not far from every one of us. It ought not then to be a thing incredible with us, but that by theſe means proviſion is made by God in Chriſt, and care taken, not only for the reſtoring of man againe unto that righteouſnes and purity of nature which hè loſt, and to the exerciſe of that kind of freewil which he enjoyed at creation, but yet farther, to regenerate and beget him into a more excellent faſhion of being and heavenly frame of Spirit, in and by which the end of his firſt creation is fully anſwered, and the law of it accomplished. Of this we shal now in the third place proceed to treat, by way of anſwer to

3. The third generall Query, which is this,

In what ſence is it poſſible for man in his mutable ſtate, conſidered either before or after his fall, (according to the degree of reſtoring, healing grace, which he does or may arrive unto) to hear and obey the things of Gods law, without turning from it finally; and, in ſo doing, to grow up out of his mutable into his immutable ſtate, and be made heir and poſſeſſour of life eternal?

To underſtand this the more plainly and diſtinctly, and to prevent prejudices and miſtakes, we shal diſcuſſe this ſubject under theſe 4 particular enquiries following, as branches of this 3d maine point and general query.

1. Whether was man at firſt created in a capacity of being, and aptitude of mind, poſſible to obey and fulfill the law of nature, ſo to as anſwer the end of his creation; til brought under a ſecond work of Gods hand, call'd the new creation, and thereby caſt into a new mould and frame of being?

Secondly, whether man by ſin, be ſo unmade againe and corrupted, ſo diſorder'd and diſabled, that by the bleſſing and vertue of Chriſts blood, and the proper and fit means that by the father are put into the hands of the Mediatour, he is not in a capacity and poſſibility, notwithſtanding his loſſe by the fall, to be reſtored and made able againe to obey Gods law, with the ſame kind of ability God gave him at firſt? And upon ſuch reſtoration, is he not obliged to ſet about it? at leaſt, to shew his good will, and ſyncere inclination of mind there unto, according to the meaſure of the ability he receaves?

3. How was man to employ and make uſe of his naturall ability and ſtrength, given for the performance of Gods law? and according to what rule might or ought he to have walked with God, either before or after the fall, which would infallibly guide and unmoveably keepe him in the way to eternall life? a way, which is

called the way of holines, ſuch as the uncleane paſſe not over, and the wayfaring men though fooles, cannot, or ſhall not erre therein, and at the end whereof is immortality and eternall bleſſednes?

4. How comes man in a judiciall manner to be hardned by God, and made a veſſell of wrath, fitted and appointed to everlaſting deſtruction? And when is it, that he ſhalbe denied any farther benefit by the Sacrifice of Chriſts death, and no more permitted to change his mind and turne from his evill wayes, though he ſhould ſeek it with teares, but be in a certaine expectation of the unquenchable flames of Gods wrath, ordeined for the punishing and devouring of all fixed and impenitent ſinners? To the firſt of theſe enquiries.

The creatour did at the beginning put a created ability and principle of motiō into the creature. But the ſtrength and power of this firſt impreſſion is not ſufficient for the continued motion of every reſpective creature in its kind, but a perpetuall concourſe and cooperation of the creatour is needfull thereunto. Then doubtleſſe man, who was made in Gods image, a rationall and free agent, the maſterpiece of the viſible creation, ought not to thinke himſelf exempt from ſuch a dependance, nor to covet or deſire to be made perpetuall, upō ſuch tearms as would in effect dethrone his creatour and make more Gods then one. The end for which man was at all created, was to be perpetually moving in love and ſervice to his creatour, as a veſſel prepared with meetnes for the uſe of his Lord, in whatever he ſhould be commāded by him, for the advancement of his prayſe and glory. Now, as loue is the end and perfection of the commādemēt, ſo is it the firſt and cheife principle out of which all true obedience to the commād muſt proceed, and a duration and perpetuity in this loue and duty is abſolutely neceſſary to mans hapines and continuance in Gods favour and good liking. For untill a man keep Gods commandements out of this principle, and be ſure of its unchangeablenes, he neither can be ſayd to walke in that Covenāt or agreement with God, nor ever be ſure of keeping the condition of that Covenant, upon which God promiſes to be his God, and to be and abide in loue and communion with him for ever. And it is moſt unqueſtionable, that the Lord will faithfully performe his promiſe and his oath, the two immutable things wherein he cannot lie. The only doubt is, whether man in this firſt make and frame of mind, be able to performe the duty required of him. Every benefit requires anſwerable duty. Gods bounty then to man in giving him his being, creating him in his owne image and likenes, muſt needs lay a ſtrong obligation upon him to loue God with the love that he requires. And if this love be made by God a neceſſary condition of mans obteining eternall life, it is certainly poſſible for man to performe this condition, even, to loue the Lord his God with all his heart, ſoule, mind and ſtrength, either in the power of what he hath, or of what by the ſame gracious and liberall hand of God he may be made to have. For an impoſſible condition is all one with a negative, as if God ſhould ſay, that eternall life and bleſſednes is utterly impoſſible and altogether vnatteinable for man.

The

The nature of man is moſt drawne and commanded by love. This is that which ſwayes and carries it in its motions after the object which it purſues. Now the appearance which God gives of himſelf in his Son, (the image of the inviſible God, the brightnes of his glory and expreſſe character of his perſon) is the moſt beautifull and deſireable object that can come into the mind of man, for his fruition and inheritance. And he is not only lovely in himſelf, but full of love to man. He hath ſuch love in him to mans nature, as he hath not to any beſides; no, not to the angels. For he took not on him the nature of angels, but the ſeed of Abraham, which thereby came to be knit in perſonall union with the only begotten Son of God. And yet farther, the love of God in Chriſt towards men is moſt largly and liberally diffuſive, to the filling all thoſe that doe become willing receavers and enterteiners of it, with its owne fulnes and unſearchable riches of divine treaſure, ſhewing itſelf not in word only, but in deed and in truth, to all thoſe that are taken into cohabitation with it, as the habitable part of its earth. The cords of this love are the cords of a man, attracting by arguments exceedingly adæquate and ſuited to the reaſon and underſtanding of man. Where lies then this great myſtery, that it ſhould be impoſſible for man to continue in the love which God commands and declares, as the law he is to obſerve and performe, upon the ſevereſt penalties of his diſpleaſure? Is it not rather indeed a groſſe miſtake for any to thinke or ſay ſo? And are we not rather to conclude and affirme, that it was not only poſſible for man to have performed this great and comprehenſive duty of continuing in the love of God, (which is the fulfilling of all law) before his fall, but is ſo ſtill, by ſuch reſtoration of ſtrength and ability as men doe receave by the vertue of Chriſts death and reſurrection?

Man in his firſt creation was furniſhed with an ability to be his owne keeper in that righteous and good frame wherein he came fresh and lively out of Gods hands, with which he girds himſelf and goes whitherſoever he will. He was created unto good workes, that he ſhould walke in them: he had the enlightning and quickning influence of Gods ſpirit to aſſiſt and direct him therein. Yea, he was ſo intimately ioyn'd with the Lord the ſpirit, in love, likenes and agreement, that it may truly be ſayd, his ſoule was (as it were) a part of his, joyned and continued to him as the habitable part of his earth, the temple which he built for himſelfe to dwell in. And muſt it not needs be very irkſome and painfull, to depart, be cut of, diſioynted and ſeparated by our iniquity, from him that is our life? But as man hath thus a righteous and reaſonable ſoule, which ought to be guided by the mind and law of his God, ſo hath he alſo a power of girding and turning himſelf, according to the free motion of his owne will. He hath in his ſoule a changable principle, which can move and conclude either way, to good or evil, according to the differing report and repreſentation that is made to him, by the one or other part of his mind, that is, his intellectuall or ſenſuall nature, of both which he is compoſed, as hath bin shewed. So then according

to the arguments given by theſe different parts of his compoſition, on the one hand or on the other, (being furniſhed with a competent meaſure of divine light to diſcerne and conclude aright, as to the way he ſhould goe) God leavs him ſo far forth in the hand of his owne counſell, as to be at liberty to chuſe and determine within himſelf, as it ſhall ſeem beſt to him. In this vnconſtant and moveable eſtate of man, this dividednes and wavering of mind, inclinable to good, and alſo to evill under the ſhew of good, man being left free and without conſtraint, what is it poſſible for him to doe? can he love the Lord his God with all his heart, ſoule, mind and ſtrength, and his neighbour as himſelf, and can he continue ſo to doe, unchangably and perpetually?

The anſwer very breifly may be,

1. That it is poſſible for man to be perpetually moved in and by that love to God, which is required by the law.

2. It is poſſible for man, conſidered either as before or ſince the fall, to move himſelfe in the performance of this his duty, for a much longer continuance, then he ſhews himſelf willing and inclinable to do it, in his mutable ſtate.

3. It muſt reaſonably be ſuppoſed, that while man reteins ſuch a changable principle and fountaine of action in him, as the freedom of his owne will, and to be in his owne keeping and at his owne diſpoſe, his obedience to Gods law and his walking with him muſt needs be (as God him ſelf complains) at an all-adventures and without any ſtedfaſtnes in his Covenant. But he that as ſingle and at his owne diſpoſe, in the freedom of his owne will, cannot keep himſelf firme and ſtedfaſt in th e performance of his duty, may ſo yeild himſelfe to be bound up in the will and motion of another, who is unchangable, that he may be kept in the power thereof, unmoveable and free from all danger of departing or turning aſide to the right hand or to the left, from the holy and ſtreight way of Gods Commandements. And this ſeeming bondage to the will of another, is the trueſt, greateſt and moſt abſolute freedome, being that which falls to mans ſhare as he comes to be actually united with Chriſt in the band of the choiceſt and moſt excellent marriage union.

We may then ſafely conclude, that it was poſſible for man, by the ability and ſtrength of nature given him before the fall, to have ſtood and continued longer in his duty then he did. For before any danger appeared of his diſcontinuance herein, or that any temptation thereunto diſcovered it ſelf, a way was ſet open to him in the tree of life, (wherein he was taught how he ought to reſigne up himſelf to the teaching and will of another) whereby ſuch a change might have bin brought upon him through a new creation, and the comming of the ſon of God to dwell in his heart by faith, even that faith which workes by a love ſtronger then death, as would have rendred him unmoveable in his duty and love to God.

It muſt needs then be acknowledged to be mans owne fault through unbeleife

to

to resist and harden himself against that working of the holy Ghost which brings upon us the pangs of the new birth, as a needfull preparation thereunto. This was the folly of Ephraim, that unwise son, who stayed long in the place of the breaking forth of children, (Hosea 13. 13.) as having no mind to endure the pangs required to the birth of the immortall seed. This was great folly in our first parents, but it is far greater and more dangerous in any restored but to some graduall exercise of the like ability since the fall, when proof hath bin made by man at his best estate, in his primitive purity, what this first ability and sufficiency of nature does amount unto, as to the keeping out of sin. For what can the man (in this case) doe, that comes after the king? If the armour with which our first parents were armed against the great Goliah, did (upon experience) faile them, surely though it be prepared to be put on againe by their posterity, and attempted anew, never so often, it is and wilbe found alwayes best for us with David to forbeare making use of it with any confidence in such selfsufficiency, and to resort to the more sure and effectuall weapons, mention'd, (2 Cor: 10: 4: and Eph. 6: 11, 17.) and to put on the whole armour of God; to arme ourselvs with the same mind that was in Christ Jesus, that may make us inclinable and ready so to suffer in the flesh as to cease from sin, or so to crucify the flesh by the powerfull operation of this heavenly mind in and upon us, as thereby to put an end to all the motions of sin in our fleshly and seusuall part, which is the door by which at first sin entred.

This brings us to the second particular enquiry, in order to the clearing up the third generall Querie in this discourse, concerning the losse and deprivall (which happened unto man through his sin and disobedience) of that naturall ability and aptnes of mind which he had in his primitive purity to love and serve God according to his duty. And how far is man (by the vertue of Christs blood, duly applied to him) capable of restitution into the exercise thereof, so as to be once more put upon the proof and triall, whether in the day of temptation he will hearken to the voice of the gospel, by the washing of regeneration and renewing of the holy Ghost, which purifies the heart from all filthines of flesh and spirit, not only from the blood or naturall pollution, from which before it was not cleansed, but also from all those things whereby man could not be cleansed and freed by the law of Moses, by the best naturall ability and strength receaved by him in his first creation, or renewed and revived in him since?

In answer to this, we shall as little as may be repeat what hath bin mention'd before, but rather refer to it. Only here is the proper place to reassume the pursuit of what was but lightly touch'd before, concerning the conditionall Covenant, made by God with Cain, after the fall, which is necessarily implied Gen. 4. 7. and may safely be concluded on;

1. Because Cain owned himself a visible worshipper of God, and brought of the fruit of the ground, an offering unto the Lord,

2. Be-

2. Becauſe God in effect ownes as much himſelf, when he ſpeakes to this purpoſe, if thou doe well, I wilbe as good as my agreement with thee, thou ſhalt be rewarded. But if thou doe ill, know that the Covenant I have made with thee, is but conditionall, and workes wrath upon thy diſobedience, whereby the punishment of thy ſin will haſten apace upon thee, and be neer thee, even at the door. And that thou mayſt certainly know, thou wilt be without all excuſe for thy diſobedience, if thou perſiſt in it, doe not thinke to lay the fault any where but in the free motion of thine owne will, which thou art reſtored to the exerciſe of. For although through the fall, thy luſting proud fleſh and ſenſuall part of thy mind hath gotten the Dominion and uſurped authority over thy intellectuall and moſt purely rationall part, it ſhall be ſubject to thee againe, as it ought by the law and order of nature. For thou ſhalt be more and more renewed into a ſtrength and ability to rule over and keep it to its duty, if the fault be not in thy ſelf.

This conditionall Covenant with the benefits of it, thus renewed between God and Cain, is that which is renewed by the ſame blood of the Mediatour between Chriſt and all the poſterity of Adam, vertually and radically. This is that which Chriſt hath obteined at the fathers hands to be anew entered into with man, for his farther proof and triall. Unto this miniſtry Chriſt is enabled and qualified, either by himſelf or by his meſſengers and ſervants, to bring back againe the whole world unto God, according to that invitation of his, Iſai. 55. 1. 2. Ho, every one that thirſteth, come ye to the waters, and he that hath no mony: come ye, buy and eat; yea, come, buy wine and milk, without mony and without price. Wherefore do ye ſpend money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your ſoule delight itſelf in fatnes. All this yet lies ſhort of the ſaving grace and ſure mercies of the new and everlaſting Covenant, which is propounded by itſelf afterwards, v. 3. So then, thus far the Goſpell is and may be receaved by Cain, and thoſe of whom God ſwears in his wrath, that they ſhall never enter into his Reſt. Unto theſe the promiſe is made conditionally of entering into Reſt, and they fall ſhort of it through hardnes of heart and unbeleife. The WORD preached unto them does not profit them, as to eternall ſalvation, becauſe they are not united to it by faith, or have not the inſeperable union contracted between the Son of God and them, in the Covenant ordered in all things and ſure, which true ſaving faith workes.

The word therefore and command of God, conſiſting in a conditionall and in an abſolute Covenant from the beginning, are the ſame two Teſtimonies of the law and Goſpel ſtill, or rather the two Teſtaments that are in force with mankind by the death of the Teſtatour, the Lord Jeſus Chriſt. By the firſt of theſe, man is renewed and reſtored out of the fall, and brought in ſome degree to the fruition and exerciſe of his firſt righteouſnes and freedome of will, in order to the making proof and triall of him once more. And by the ſecond of them, he is regenerated and begotten of the

of the immortall ſeed, into an immutability in righteouſnes and glory, in a life that is from the dead, uncapable ever to be loſt or faile more.

Theſe two Teſtimonies and Teſtaments of God, are viſible words, inward, ſpirituall words and lively oracles, that create their owne ſuitable organs and veſſells in the minds of men, for their reception. And there is an inward ſight of them to be had by man as well as an outward hearing, to which purpoſe it is ſayd, 1 Joh. 1. 1. That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of life: that declare we unto you. That which John ſaw, heard and handled, was from the beginning, and was ſeen, heard and handled from the foundation of the world, at ſundry times and in divers manners, under former diſpenſations, till at laſt the dark shadows of him vanished, and the true light itſelf began to shine and dawne in his owne perſonal appearance, firſt in the flesh, and then afterwards in the Spirit.

There are therefore inward and ſpirituall ſenſes, whereby the man of God ſees, heares, taſts, ſavours and handles the word of God. Such ſenſes there muſt be, becauſe there is an inward as well as an outward man of the heart, which muſt not want his due powers and faculties, any more then the other. For ſince the words themſelvs are divine, even words of ſpirit and life, how can they be otherwiſe perceaved then by ſenſes ſuited to their nature, ſpirituall ſenſes, diſtinguished from thoſe of the animalish, outward man of the ſoule, which is not at all skilled in that manner of knowing and diſcerning.

From the exerciſe of ſpirituall life and the ſenſes thereof, proceeds the ſpirituall taſt, ſavour and approbation of thoſe divine words, that are the ſignifications of Gods will and law to us. Unto ſuch experienced men, skilled in the words of truth, we may appeale, as to the true and full ſignificancy of divine oracles (which the diſputer of this world in the perverſe and preſumptuous uſe of his naturall ſenſes and underſtanding, contradicts and blaſphemes) doe you not ſee this truth? doe you not handle with your hands this Word of life? do you not taſt that the Lord is gracious? This is the much more excellent way of underſtanding the Scriptures, when after ſuch a ſpirituall manner we relish, handle, ſe, taſt and have a share in what we know of the word of God, as the Apoſtle prayes, Phil. 1. 9. For this I pray (ſayes he) that your love may abound in knowledge and in all judgment, or in every ſpirituall ſenſe.

He that was from the beginning is Chriſt, the living WORD of God, the WORD wherein was life, and that life the light of men, even of every man that comes into the world. He is the light of men, in and under a threefold diſpenſation or manner of miniſtry. He is the word of God

God to men, that makes with them either a conditionall and diſſoluble Covenant, or an abſolute and everlaſting Covenant that can never be diſſolved.

The firſt of theſe is the word of the beginning, by which God begins to make himſelf knowne and declare his will in his law to all men, that law, by which they muſt one day be judged.

The ſecond is the word of the oath, conteining a free promiſe to ſome, and a gracious receaving of them into his love, therein to abide for ever; but a finall and judiciall rejection of others, concerning whom he therein ſwears, that they ſhall never enter into his Reſt, but be given up to the wayes that they have choſen, and fixed in their owne deluſions, in the everlaſting chains whereof he binds them up and reſervs them with the fallen angels to the judgment of the great day. This is that which is the end and conſummation-work both wayes, to all that have paſſed under the firſt Teſtament or conditionall Covenant.

Chriſt, conſidered as he is the word of the beginning, the author and miniſter of the conditional Covenant, and of the life and quickning proper thereunto, hath a comming forth in light and life unto men, which is called his firſt appearance, which he diſpenſes in the capacity of the promiſed ſeed, purſuant to the manifeſtation of Gods will unto man in paradiſe, immediatly after his fall. He is therein declared the ſaviour and redeemer of man, he by whom alone is remiſſion of ſins, and all thoſe that beleeve not on him ſhall perish in their ſins. For as Moſes lifted up the ſerpent in the wildernes, ſo hath the father provided that the WORD made flesh be lifted up in the ſight of all men and preached to them, that whoſoever beleeveth in him should not perish but have everlaſting life. And God would have men know, that he ſo loved the world as that he gave his only begotten Son to take and beare away their ſins, and lead them into the way of ſalvation, in ſtead of condemning them upon the fall of our firſt parents, as he might juſtly have done. He then that beleevs in the Son of God, is not or ſhall not be condemned. But he that beleeveth not, that is, receavs not his word in the love thereof, is condemned already, becauſe he hath not beleeved in the name of the only begotten Son of God. The juſtice of ſuch condemnation will ſhew itſelf in this, that when this light is come into the world, men have choſen and loved darknes better then light: yea, to diſcover the evill of their mind, they hate the light and (as neer as they can) ſhun all appearance of it, leaſt they ſhould be reproved thereby and convinced of their evill deeds, and be converted, and God ſhould heale them.

But how is Chriſt (the ſaviour and redeemer) lifted up before the eyes of all men? and how comes he with light into the world, or into the mind of the naturall man, who receavs not the things of the ſpirit of God, but accounts them foolishnes? Yea he cannot know them, becauſe they are ſpiritually diſcerned, and are therefore too deep for him to fathom, too high and heavenly for him to reach, being deſtitute of ſpirituall ſenſes and diſcerning ſuitable thereunto.

By

By way of anſwer to this, we muſt be carefull rightly to diſtinguish and divide the word of truth, which (as hath bin ſaid) hath a firſt voyce and the light of its firſt appearance, as alſo a ſecond voice and the brightnes of a ſecond comming. It is by means of the firſt voice. and the light and life miniſtred in and by the firſt Teſtament and conditionall Covenant, that the ſpirit of the naturall man is enlightned, quickned and wrought upon, which is the very ſame that at firſt gave him his make and primitive being in Gods image; and now by renewing it ſelf and comming with healing and reſtoration in its wings, mans flesh is made fresher then a childs, and he returns to the dayes of his youth, that is, his firſt dayes of primitive purity. This the naturall man receaves as the gift and effect of his bonnty that is his Redeemer and Saviour, who is ſo gracious as to ſay, and that effectually; deliver him from going downe to the pit, I have found a ranſome; Job 33. 24. 25. But all this quickning and enlightning is but conditionall and may be loſt againe, though abundantly ſufficient to make a full and compleat triall of him that receavs it, in order to his finall ſalvation or damnation.

But for a ſecond and fuller anſwer, we are to know, that this word of the beginning and voyce of Chriſts firſt appearance, may and does come forth in a threefold light and workmanship upon the heart and ſpirit of the naturall man.

1. In that which is a lampe and light in the mind, a worke of the law, or a conformity to Gods commandement, conteined in his conditionall Covenant, wrought in the heart, and manifeſting itſelf to the inward ſenſes of the naturall mind by the miniſtry of angels, with which Chriſt does enlighten more or leſſe every one that comes into the world, and in a more particular manner thoſe that are without law or the knowledg of the Scriptures and written word of God. This means of knowledge being by the providence of God with held from them, ſo as that they are ignorant of what it ſpeaks to other men that live under the ſound thereof, he is pleaſed to winke at and paſſe by the day of this ignorance, neither will he proceed with them in judgment, according to the things they know not, but according to the things they know, and have the taſt and experience of within themſelvs. And theſe are the inviſible things of God, even his eternall power and Godhead, the WORD by which all things were created, and whoſe off-ſpring and likenes we are, according to what we may feel in the inward man of our heart, which was his workmanship, created by him with a ſtrong bent and living conformity unto righteouſnes and true holines. To this ſort of men the WORD hath an inward voyce and way of teaching, which ſpeaks in them and makes them a rule unto themſelvs in their hearing and obeying this inward operation of the word. Their inward ſight and hearing is truly and properly obeying, which afterwards is perfected in outward action and practice. Such hearers and doers of the law of God, fulfilling the condition, shalbe juſtified, and God will make good that word of his Covenant to them, if thou doeſt well, thou shalt be accepted and rewarded.

Concerning these (though as to the outward man they be as yet in uncircumcision, yet keeping the righteousnes of the law, according to what they know) it is said, that their uncircumcision shalbe counted for circumcision, and the want of what they are ignorant of, not imputed to them; Rom. 2. These who by nature (renewed by the Redeemer, though yet unknowne to them, according to the witnesse given of him in the written word) approve themselvs faithfull to their light, in exercising all good conscience, to the fulfilling of the law, shall condemne them who by the letter and forme of knowledg in the law, are found transgressours of it, when tried and judged by the rule they professe to live under.

The cheif thing that by way of caution and warning is to be sayd to this first sort of righteous men, is this; that they take heed to themselvs in this their slippery standing, so as to continue under the hearing and teaching of this voyce of the Lord, in that soft, pliable and tender frame of heart, in that humble, meek and yeilding temper of spirit, that does become the vessell of clay in the hand of the potter, and the creature under the instructing word of the creatour, the turning away and settled departure from which, is eternall death. For the Lord leaves it to the power, will and choice of the naturall man, when he comes to be thus renewed and enlightned by Christ, whether he will hearken to what he has yet farther to say unto him or not, according to those frequent expressions in the Scripture, if ye be willing and obedient; if ye refuse and rebell; and againe, whether they will hear, or whether they will forbear. So likewise John. 7. 17. If any man do his will, he shall know the doctrine whether it be of God; or, he shall know more and more, till at last he attein that knowledg wherein eternall life consists; according to that of our saviour, John. 12. yet a little while is the light with you, (the light of his then personall appearance in the flesh) walk while ye have the light, lest darknes come upon you, and you be as he that knows not whither he goes. While ye have the light, beleeve in the light, that is, be faithfull to it, hear and obey it in the present voyce and teaching you are under, and it will never leave leading you forward, till it hath brought you to him, or to that last and highest manifestation of the truth, whereby ye shalbe made children of the light, or of the day, even of that wisedome which is from above.

This sort of obedience is that of mans restored freewill by light from the inward word, which is good and pleasing unto God, till man be taught the way of hearing and obeying him more perfectly, and after a more excellent manner, in the way everlasting. The disobedience also of man in this state, is a free and voluntary act, whereby he hardens his heart against the voice and calling of God, and resists the holy Ghost in the worke of life and immortality, which his office is to set up in every truly regenerate soule. It is the whole duty of the naturall man to fear God and keep his commandements, who will bring every work into judgment

ment, with every ſecret thing, whether it be good or whether it be evill. Unto this all promiſes and threatnings of God, all temporall and Spirituall bleſſings do tend, even to render man obedient to his God, in hearing his voyce, walking in his wayes, and keeping his commandements. This in effect is the maine ſcope both of the law and of the goſpell. And whatever we doe in way of obedience, that falls short of walking unmoveably and univerſally in all the commandements of God, with our whole heart, how good or pleaſing ſoever it may ſeeme to us, it is not acceptable nor pleaſing unto God. Let no man therefore deceave his owne Soule or diſſemble with God, (who ſearcheth and knoweth the hearts and the reins) nor let any pretend inability or infirmity, ſince he is neer to every one of us, upon whoſe name if we call, he will ſave us from our ſins and make our reconciliation once more with God, if the fault be not in ourſelvs: Yea, he will ſave us to the uttermoſt, if we continue in our obedience, and in a pliablenes of ſpirit to the voyce and words of his mouth, that will be a ſure guide to us, till it have brought us into that kingdome of his, that cannot be shaken.

Theſe are the firſt ſort of ſervants and ſubjects that may be found faithfull and obedient unto the word and command of God, which was from the beginning. Theſe are they that feare God and work righteouſnes, by an inward teaching, ſuited to the ſpirituall ſenſes of the naturall mind, which is the ſame with the light and law of pure nature. Now of theſe, ſome, and thoſe the greateſt part by far, (being wholly left to their owne choice and in the hand of their owne counſell) continue not in their obedience, but perish through a hardnes and impenitency of heart, in which they rebell againſt the encreaſing meaſure of light with which the holy Ghoſt would enlighten them, in order to the enlarging of their hearts to an entire and ſtedfaſt walking with God in that Covenant of his that cannot be diſſolved. But others of them, through Gods free and peculiar preventing grace, are withheld from ſo-ſinning againſt God, and are layd hold on and apprehended by the ſon's comming into their ſoules and contracting a moſt intimate and inſeperable marriage union with them, faſtning them to himſelf, the rock af ages and cheif corner ſtone, by whom their bow is made to abide in ſtrength, and their arms are made ſtrong by the hands of the mighty God of Jacob. Thus of ſervants, they do with the eunuch and centurion (who were converted by Philips and Peters miniſtry of the outward word) become Sons, that are heirs according to the promiſe, or elſe, they are admitted immediatly to the ſight of Chriſt in ſpirit, as Paul was in his converſion, unto which heavenly viſion they prove not diſobedient, being taught not only to live in the Spirit, but to walke after the Spirit. This then that we have bin ſpeaking of, is the firſt light and workmanship that Chriſt in his firſt appearance may and does viſit the ſons and daughters of men with, even thoſe that are not yet brought to the knowledg of his voice, in and by the holy Scriptures.

There is then a ſecond degree of light and glory, wherein Chriſt breakes forth in the workmanship of his Spirit upon the hearts and minds of men, which compared with the firſt, is a more excellent and neer approach to the ſight of the Son himſelf, teſtifying moſt particularly in what manner and at what time the WORD was to be made flesh, and in that flesh to be crucified and die for our ſins, and to riſe againe into a life wherein he was never to die more.

Now the voice of this word is from divine inſpiration, moving in the hearts and ſpeaking by the mouth of Moſes and other the Servants, the Prophets of the Lord, in the old Teſtament, to John the Baptiſt; and afterwards, by the holy Evangeliſts and Apoſtles, conteining the doctrine of both Covenants, that of works and that of faith, the law and the Goſpell; Theſe divine words and oracles were committed to writing and preſerved for the uſe of the Church, from Moſes his time downwards to this preſent day, by Gods eſpeciall and admirable providence, called the holy Scriptures, which are able to make us wiſe unto Salvation, through the faith which is in Chriſt Jeſus. They are not of any private interpretation, but attended with the miniſtry of the holy Ghoſt, in his various diſtributions and gifts, dividing unto every one ſeverally, as himſelf pleaſes, to the making the doctrine flowing from this word, pure and converting the ſoule, that alſo which is an enlightning of the eyes, and a washing of the heart with clean water from its old ſins; it is profitable alſo for reproof, correction and inſtruction in righteouſnes, to the making the man of God perfect, throughly furnished unto every good word and work, even ſuch hearers of the word and doers of the work as prove bleſſed in their deed, if the fault be not in themſelvs, in failing to performe the condition of the Covenant, through that faith which excludes boaſting, and failes not.

This ſecond ſort of hearers and doers of the word, are they that are alive unto God through Jeſus Chriſt, by hearing the voice of the living word, in and through the miniſtry of the outward letter of the Scriptures, teſtifying of Chriſt and of the work of redemption given to him by the father to finish, and of his comming, not by water only, but by water and blood, to the paying a ranſome for our ſins, and for the planting of us into a likenes with him, both in his death and reſurrection.

Under this ſecond diſpenſation (which is the miniſtry of the outward and written word, accompanied with the preſence and power of the holy Ghoſt and his gifts) there is a workmanship of Chriſt, formed in and upon the heart, conſiſting of ſeverall degrees and growths up into him who is our head, the good olive tree, that is willing, ready and able to receave us into himſelf, as our ſpirituall root, which bears us and fills us with the oile and fatnes that ſprings up from the ſame into every branch and member of his body, conſidered either as his body is his living flesh, or as it is his flesh crucified;

1. As it is the mannah and living bread that is the life of the world or of the worldly Church and enlightned naturall man, that may eat and drinke in his preſence, at this his table, and eat and drinke his flesh and blood to their owne damnation.

2. There

2. There be thoſe that feed upon the crucified flesh, the carkaſſe or dead body of Chriſt, out of whoſe weaknes comes ſtrength, and from whoſe crucifying comes that meat which perishes not, but is bread that nourishes to eternall life. Thus it is written, Rom. 14. None of us that live, liveth unto himſelf, and none of us that die doe or ought to die unto our ſelvs. But whether our faith be weake and low, and our naturall ability to hear and obey, active and ſtrong in us; or whether the work of our faith be ſtrong and powerfull, and our natural activity weak and low, yea brought into the very grave with Chriſt, the life or the death is not to be to our ſelvs, but to Chriſt. In and with him muſt we live, and in and with him muſt we die. Whether then we live with Chriſt by faith, as it is weak, or whether we die with Chriſt by faith as the work of it in us is powerfull and ſtrong, we ſhould live to the Lord and die to the Lord, that ſo living and dying we may be found amongſt the number of thoſe that are the Lords. For this end, and to enable us to effect this work of faith, whereby we may live and alſo may die to the Lord, and in neither ſin nor ſerve our ſelvs, Chriſt both died and roſe againe, and is become Lord both of the dead and of the living, even in this ſenſe before opened. To this agrees what the ſame Apoſtle teſtifies, 2 Cor. 4: 12. 13. compared with 1 Cor. 4. 8, 13. Here we find the Apoſtle, the father and true elder, as to his growth up into Chriſt, ſtrong in the faith; and the Corinthians, they are the children, babes in Chriſt, weak and low in faith, but high, full and puffed up in their fleshly minds. Let us therefore conſider the differing characters he gives of the one and of the other, though both beleevers, ſuch as in their living and in their dying are or may be the Lords. Ye now are full, ſayes Paul, or this is your time of being rich and reigning as kings, without us: but I would to God you did indeed reigne, that we alſo might reigne together with you; But it is otherwiſe with us, even a dying time; We are troubled on every ſide, perplexed, perſecuted, caſt downe, alwayes bearing about in our body the dying of the Lord Jeſus, God having ſet forth us that are the Apoſtles (moſt ſtrong and eminent in faith) as it were appointed unto death, and to be made a ſpectacle to the world, to angels and to men. We are fools for Chriſts ſake, but ye are wiſe in Chriſt: we are weak, but ye are ſtrong: Ye are honourable, but we are deſpiſed. So then death workes in us, but life in you: And we having the ſame ſpirit of faith, according as it is written, I have beleeved and therefore have I ſpoken, we alſo beleeve and therefore ſpeak; knowing that he which rayſed up the Lord Jeſus, ſhall raiſe us up alſo by Jeſus, and ſhall preſent us with you.

That then which is wrought in men by Chriſt, through the miniſtry of the outward word, by the ſpirit and life of his firſt appearance, is either reſtoration-work ſingle, or reſtoration-work joyned and accompanied with true regeneration and eternall ſalvation. Reſtoration-work ſingle is that which is called the ſpirit of bondage, making but thoſe ſervants that abide not in the houſe for ever, as having never taſted nor partaken of that freedome, wherewith the Son makes thoſe free indeed

indeed, that he knits into an indiſſoluble union with himſelf. But reſtoration-work, as it is accompanied with ſalvation, (or the birth of the immortal and incorruptible ſeed of life and righteouſnes)is that which is called the ſpirit of adoption, of power, of love, and of a ſound or ſtedfaſt mind; that principle of life, begotten and ſpringing up in us, whereby we put off that which is mutable and corruptible, and put on that which is immutable and incorruptible, as well in the inward man of the heart, as in the outward man of the flesh.

We have already shewed that their obedience is accepted with God, who are faithfull to their light, under the firſt diſpenſation of Gods word ſpeaking in them, to the inward ſenſes of their mind, as was the caſe of the centurion. Such perſons in every nation are owned by God, as thoſe that fear him and work righteouſnes. And this feare is in a ſenſe faith; for they cannot thus come to God and obey him, but they muſt beleeve that he is, and that he is the rewarder of them that diligently ſeek him and hearken to his voyce. Nevertheleſſe, this is not the faith that is in the regenerate, flowing from the ſpirit and life of the new creature, and working by love; but it is the faith which all reſtored, enlightned men may have, in conformity to what Adam had before his fall, that knew and obeyed the eternall WORD, as creatour and maker of both worlds, though not as the redeemer and Saviour of men, by the blood of the croſſe, from ſin and the wrath attending it. This ſort of faith is that which flowes from mans exerciſe of his right knowledg and free will, wherein he was created after Gods likenes, and did receave the truth in his knowledg, but in no fixed, permanent love thereof, becauſe he was left free to change his mind as ſeemed good unto himſelf, being (in caſe of his failer therein) perſonally reſponſible to the penalties and curſe of the law. For to be created with ſuch a righteous mutable principle of activity and free moving power in the mind, was ſimply in itſelf good, and might be lawfully uſed, to anſwer the end for which it was given, which was by way of voluntary reſignation to chang and turne out of that wavering, unſtable active power, though at preſent righteous, into that love that ſhould bind up the moving power of mans Spirit, into a ſtedfaſt and unmoveable delight and reſt in righteouſnes, and into a fixed and unshaken enmity and averſnes of mind to ſin and all evill. By this new creation and forming of the ſpirit of man within him, his firſt freedome is taken from him and done away, or it is ſwallowed up into a freedome much better and more excellent, wherein man is made more in Gods image and after his ſimilitude, then at the firſt. For though all things were in a good eſtate with man at firſt, when God made him upright, (that is to ſay, in a due conformity unto the divine will, for the performance of a pure and holy worship and ſervice to God, juſtice and true judgmẽt to his neighbour, and for the walking in a due ſobriety, temperance and continence, as to himſelf) yet God would have him know, he might be better made through a new creation, which ſhould more then comprehend all the good of his firſt make, and adde alſo

to

to it an immutability. God did therefore forbid man to truſt to the uncertaine riches and fading glory of his firſt eſtate, and timely to look and make out for a better. But in ſtead of this, man (notwithſtanding Gods prohibition) runs himſelf aground into a very bad and evill condition. Out of this forlorne ſtate, the firſt thing that God propounds to him, in and by the knowledg of the redeemer, is his reſtoration, which God is willing to draw him to by the miniſtry of Moſes, and turn him to by the miniſtry of Eliah, even the diſobedient to the wiſedome of the juſt, to make a ready people, prepared for the Lord, to meet and receave him as he is given by the father in a better Covenant, ordered in all things and ſure, of which there can never be any breach either on Gods or mans part, as there was and wilbe againe of the firſt Covenant, how often ſoever it be repeated and renewed, unleſſe it end in mans being receaved and taken into the ſecond.

There is then a miniſtry of the firſt Covenant in the hand of the Redeemer; Sprinckled with the blood of his croſſe, which is able to rectify the depravation of things cauſed by ſin, and mans firſt breach with God, conſiſting in a reſtitution towards mans primitive purity, and the remiſſion of ſins paſt, and this by a repentance from dead workes, and a returning by faith unto the living God.

Moſes began this miniſtry; John Baptiſt continued or rather renewed it, as the immediate fore-runner unto Chriſts comming in the flesh; and Elias in ſpirit and power, (or the ſpirit and power of Elias that is yet to come as the latter raine of Chriſts firſt appearance) ſhall cary on this work of reſtoration to its perfection and immutability, in the hearts of Chriſts ſlaine witneſſes, and be as the fore-runner and bright morning-ſtar that is to uſher in the ſun-ſhine of Chriſts ſecond comming. Then will Chriſt come forth in his owne perſon, to celebrate publickly before the eyes of the whole creation, the marriage of the lamb with his bride.

This latter Elias is he that muſt deſtroy that painted Jezebel, which puts Naboth to death by the authority of Ahab, Revel: 2: 20, 22; the earthly lying ſpirit of the falſe righteouſnes, in the mouth of the falſe Prophets, which by the ſecular power in all ages, puts to death Naboth, the ſpirit of true Propheſy in the mouths of Chriſts faithfull Servants, by falſe witneſſes, to the treading downe and keeping under the true Prophets of God, during the time, times and half a time, foretold by Daniel and the Apoſtle John.

And as this Elias muſt rectify the worship of God, ſo muſt he ſet in order the man towards his neighbour. He muſt turn the heart of the fathers to the children, and of the children to the fathers, putting an end to all differences betweene the ſpirituall fathers and their children, and the ſpirits of the later Prophets ſhalbe ſubject to the former Prophets. For when this Elias comes, he will untie all knots, anſwer all objections,

and resolve all doubts. In a word, he wil bring back againe the whole man unto his God. He will restore the naturall man to his right. He will also prepare and point out the way unto the heavenly man, for the obteining of his right. He will recover all Edom to the house of Israel, and the kingdom shalbe the Lords; Obadiah. v. 21.

And why should we doubt or despair, but such a time there wilbe, when things (which now are, have long bin, and will yet be more turn'd upside downe, all out of order, all confounded) shalbe restored and brought to right againe? Have not all the Beasts had their reigne, and shall not Christ have his? Shall not his kingdom come, and will be done in earth as it is in heaven, unlesse we pray so without faith and hope? Have we not a promise that there shalbe times of refreshing from this heavenly presence and appearance of the Lord? shall not a generall restitution of all things be the effect of such his appearance, in the very dawnings thereof? Were this to be mans work, no doubt would be made of it. O we of little faith! shall we then doubt of it, when God himself undertakes it, the mighty God, the Lord the Redeemer, that is yet to come out of Zion, to turn away iniquity from Jacob, in a spirit and power that all must bow under and fall before? Let us then upon whom the ends of the world are come, lift up our heads in the sight of the neerneſſe of this redemption, which is hastning apace upon us, in despite of all the opposition that is, can, or shalbe made against it.

This then is that which we are to understand by the restoration-work, which God begets, carries on and perfects by the ministry of the outward and written word, as the handmaid and servant to the sons appearance himself in spirit. It is that whereby man is first brought back againe to God and to himself, in the exercise of his right judgment and freewill. Then is he also ledd out of that into the love which he that hath, dwells in God, takes up his rest in the divine nature, becomming the habitable part of the earth, wherein the divine nature inthrones itself and dwells, as in his temple and resting place. This is the land of Emmanuel, the true Israell's land, the land of promise in the spirit, the city that hath foundations, whose builder and maker is God, Christ himself being the cheif corner-stone thereof. It is therefore the kingdom that cannot be shaken; at the comming on thereof, all that is moveable must be taken out of the way, and give place. He that is least in this kingdom, is greater then John Baptist, though he were greater then all the other prophets that went before him; the meaning is, in reference to this restoration-work, which is the proper effect of John Baptists ministry, through which Gods Covenant is repeated and renewed with man in the blood of the redeemer, after which a breach between God and man is still in possibility and danger to happen, and the spirit of man may be broken off from him, with whom it had bin made one, as a member of the same body. For by the power of this restoring, healing ministry of the first Covenant, taking force by the death of Christ,

Christ, the Lord does create or make man againe of one mind, one will and heart with him, according to the law of the first creation, which is throughout conditionall, and may be made void through mans default, as appears by what Paul and Barnabas speake to the contradicting and blaspheming jews; Actor. 13. 46. It was necessary that the word of God should first have bin spoken to you: but seing ye thrust it from you, and judg yourselvs unworthy, or shew yourselvs not desirous of eternal life; lo, we turn to the gentiles. Oh, how liable is the heart of man under this conditional Covenant, (though never so far advanc'd) to be suddenly broken off againe from God, by its hope and trust in the creature, or in the uncertain riches, that are either within us or without? This the Apostle Paul well knew, and therefore charg'd them that are rich in this world, not to trust in the uncertainty of riches, (no, not in the very inward riches of the heart, as enriched with the restored mutable principles of righteousnes) but in the living God, the WORD that is in our heart and in our mouth, in the person of Christ, the enduring substance that never failes nor fades away. Christ says, wo be to the rich, to wit, that trust and put confidence in any the above-mentioned fading riches, within man or without. Againe he says, Blessed are the poor in spirit, who doe resigne the activity, life, and way of working righteousnes and worshipping God in the fading, restored mutable principles of the first creation, growing weak, feeble and low in all such wayes even of doing well, wherein man hath whereof to boast, in order to a growing rich and strong in the Lord, or in the new-creature life, activity and way of worshipping God, and working righteousnes in spirit and truth, in the steady and unchangable principles of everlasting righteousnes. We cannot serve two masters, God and Mammon. We cannot take that delight and pleasure in any creature or seeming present good whatsoever, which is due from us to God in Christ only, but it breaks off our spirits from the God of life. To delight in and prefer the way of worshipping God and working righteousnes, in the mutable, fading, humane, creaturely principles of our first creation, when restored, before the performing all in the unchangable, divine, and never fading principles of the new creation, where God comes to work all our works in us and for us, this is a very high provocation of God, the highest and most deeply delusive and unperceaved idolatry, in preferring the creature before the creatour, who is God blessed for ever.

Mans disobedience and failing then with God, as to the performance of the condition of the first Covenant, renewed and brought into force againe by the blood of the redeemer, is that which since the fall does cause a new breach between God and man, when it is willfull, working that wrath which the Sacrifice of Christ cannot appease. And man is not free nor safe from the danger of such willfull, unexpiable sinning, and so, of that judgment and fiery indignation which shall devour the adversaries, whilst he is under the dominion and jurisdiction of

the law. And under it he is, ſo long as he is alive to God but upon the condition required in the firſt Covenant, which makes him a debtour to the whole law, qualifying him with that naturall ability and exerciſe of free-will, unto which when he truſts, (as he is too apt to do) takes up his reſt, and engages in the ſingle ſtrength thereof, to performe what the law requires, then he falls and provokes God to wrath. This will he never be able finally to prevent or avoid, whilſt he cleaves to and takes up his reſt in the life and activity of his owne free-will, for the enabling him to keep Covenant with God, how rich in ſtock ſoever he may at preſent ſeem to be therein. His only way therefore is, to paſſe, or rather ſuffer himſelf to be tranſlated out of theſe his mutable principles, into that love and ſtedfaſtnes of heart in Covenant with God, which is the end of the commandement, and proceeds from a pure heart, good conſcience, and faith unfeigned.

Now of thoſe that are alive unto God in the awaken'd principles and renewed life of the firſt Covenant, (by repentance from dead works and faith in God the Redeemer and ſaviour of all men, and this by the voice of Chriſt, through the hearing of the outward and written word) there are ſeverall ſorts, the cheif of which only we ſhall mention.

1. Thoſe who are diligent hearers, willing and zealous obeyers of what they learn, receave and drink in from the holy Scriptures, which they are convinced is the mind and will of God, written for their direction and inſtruction in righteouſnes, either by their owne private reading or by the outward miniſtry thereof. Upon this, they make their boaſt of God, and of the chang wrought in their hearts through repentance and faith; of their walking with God in the purity of his worſhip, and towards their neighbour righteouſly, according to the commandment delivered unto them. Hereby they do indeed come to be quickly and deſervedly diſtinguished from the prophane world, having the forme of knowledg and of the truth in the law and written word, into the mould whereof the whole man is by them endeavour'd to be caſt. But all this is but of little availe to them that ſtay here, and reſt in the letter of the Scriptures which are not he, but teſtify of him that is come himſelf in his owne perſonal appearance, God manifeſted in flesh. And he afterwards died and roſe againe, according to the Scriptures, and revea'ed himſelf in ſpirit, the better comforter and anointing, which teaches all things. All this the voice of the Scriptures points at and ſends thoſe unto, that deſire to be made partakers of the life that is eternall. But thoſe that hear or obey not this voice, do provoke, So that though a promiſe be left unto them of entring into the true reſt, they fall short of it through unbeleif and pleaſing themſelvs with a falſe reſt and ſatiſfactiō in this firſt degree of reſtoration-work and lively change which is and may be wrought by the miniſtry of the outward word, to the bringing of men into a mutable ſtate of righteouſnes, which they are upon all occaſions

in

in danger of loſing and falling from, how ſure ſoever they eſteem themſelvs to be.

2. A ſecond ſort of hearers there are, obeyers of the holy commandment delivered unto them, not only by the teſtimony and preaching of the written word, but by the knowledg of the Son himſelf, Chriſt in ſpirit, (which is a degree farther then the firſt goe) who manifeſts himſelf to them in a likenes and glory that is bread, and ſutable food to give life to the world, or to man in his firſt nature. Such practicall knowledge and ſight of Chriſt is able to heal and reſtore man from the leproſy of ſin, cauſing him to eſcape the pollutions of the world and to be washed from his old ſins. Concerning ſuch is it ſaid, that it is impoſſible for them, having bin thus enlightn'd, having taſted the heavenly gift, bin made partakers of the holy Ghoſt, or Chriſt in ſpirit, and taſted the good word of God, and Powers of the world to come (ſo far as the natural man can be heightned and rais'd to the capacity of, on this ſide true Regeneration) if or when they fall away, to renew them againe unto repentance. The reaſon is, becauſe they do eminently crucify the Son of God afresh in themſelvs, and put him to open ſhame; yea, they trample him under foot, accounting the blood of the Covenant whereby they were ſanctified, an unholy thing, and doe deſpite to the Spirit of grace. Theſe, before their perſonal fall or apoſtaſy, are not properly under the ſpirit of bondage, as meer ſervants, but are rather children of that kingdom out of which they may be caſt, who ſtrivingly may ſeek to enter in at the ſtreight gate after an undue manner, and ſo ſhall not be able to enter. When once the maſter of the houſe is riſen up, and hath shut to the door, and they ſtanding without, knock at the door, deſiring admiſſion, and alledging for themſelvs, that they have eaten, and drunk in Chriſts preſence, and that he hath taught in their ſtreets, his anſwer to them wilbe, I know you not whence you are: depart from me all ye workers of iniquity, to the place where ſhalbe weeping and gnashing of teeth. You ſhall ſe Abraham, Iſaac, Jacob and all my true prophets, in the kingdom of God, and yourſelvs (that have in one ſence bin the children of the kingdom) thruſt out; Luk. 13: 24, 28. Mat. 7: 21, 23. and Math. 8: 12.

Theſe are branches in Chriſt the true vine and good olive tree, partaking of his ſap and fatnes for a ſeaſon. But by reaſon of their mutable principles and ſlippery ſtanding under the firſt and conditionall Covenant, they come at laſt to wither and to be cut off from the root and caſt into the fire that never ſhalbe quenched. Jo. 15: 1, 6. Rom: 11.

In this laſt ſort, the reſtoration-work is carried up very high, ſo as to place them that have it, amongſt the number of thoſe mention'd, (1 Cor. 13: 1, 3.) that may ſpeak with the tongue of men and angels, have the gift of prophecy, underſtand all myſteries, and all knowledg. Yea, though they should have all faith, ſo as

to remove mountains: though they should bestow all their goods to feed the poor, and give their bodies to be burned, and yet not have love, or that faith which works by love, they will come at last to nothing. They will prove and shew themselvs to be in the issue, but as sounding brasse, and a tinckling cymball. This is that, the highest restoration-work will discover itself to be, where it springs up but from the single seed of that righteousnes, which is unaccompanied with true regeneration, or that faith which works by love, changing the naturall mind of man from its mutable into an immutable principle of life, righteousnes and glory.

3. Thirdly therefore, this work of restoration may and does proceed in some so far, as not only to set all right and streight within and without man, in a great measure and in an eminent prevailing activity, according to what it was at first, when he was made in Gods image, but it hath a second and farther operation upon the soule, which prepares and makes ready the will to deny itself, take up the crosse, and become absolutely resigned up to the will of another, even of the Lord, as the sure guardian and keeper of the will in its trueest and best freedom, which such service of the Lord is, that is in such a manner performed, that we can do nothing against the truth, but all for it. Through this second operation, the Lord himself, who is the immortall seed, does most powerfully beget us, and that of his owne will as he is the Son of Man, begotten into the love of the father, and made unmoveable in subjection and obedience to his fathers will. He doth cleave unto us, lay hold on us, and put under his everlasting armes to make our armes strong and to guide us in that way of coworking with him in a joyntnes of will and operation, that nothing can dissolve. Such fooles for Christ sake, with Paul (1 Cor. 4. 10.) through the intire resignation of themselvs to the ruling power of Christ in their hearts, will not, cannot erre or miscarry in the holy way of Gods ransomed ones. This is that which the Apostle meanes by love, 1 Cor. 13. and chap. 8. 1. where he sayes, knowledg puffeth up: but love edifieth; that is, makes firm and stedfast work of it. It erects that building founded on the rock, (Math. 7.) that is unmoveable, and cannot be shaken.

This love of God by which he makes us his choice ones, lies close and concealed a great while in the heart, during which time the work of faith is weak and low, very wavering and apt to faile. But afterwards, by falling into divers temptations, wherein our faith is put to its proof, it does of weak become strong. When faith thus begins to come forth with power, that love by which it workes is spread abroad in our hearts by the holy Ghost which is given to us, whereby we come to experience our selvs to be firmly rooted and grounded in the love of God, to the making us able to comprehend with all Saints, what is the length, breadth, depth and height of it, whilst the communication of it is enjoyed by any measures. Some do ascend yet farther, even to know the love of Christ in its highest and most extensive diffusing of itself, passing knowledge, exceeding all measure, and filling them with all the

the fulnes of God. The former communication of God who is love, is the single portion or gift of Christ in spirit, which all true Saints have their share in. The second is the double portion, which they only do inherit, who are made Gods first born Sons, higher then the kings of the earth, whose names are written in heaven.

Concerning this love in both these sorts of true beleevers and Saints, we shall come in its proper place to a more particular search and consideration. First, we shall enquire into it, as it is in its concealed state, making us babes in Christ, in a low and weake exercise of saving faith; 2dly as it hath a time wherein it comes to be spread abroad in the heart, to the warming and quickning of it, and to the fulfilling of the work of faith with power, in an activity that failes not, but is immutable, encreasing more and more to the perfect day of Christs second appearance. In generall, we may say, that this is that love which (2 Cor. 3.) is called the spirit, which where it is, there is liberty, even a liberty with open face to behold the glory or image of the invisible God, and by beholding it to be transformed into the same image, from glory to glory; a state directly opposite to that of the spirit of bondage. The love we speak of, does truly regenerate and bind up the will in a unity of operation with the will of the Son of God. It workes that hearing eare and obeying heart to Christ in spirit, in the life and exercise whereof true and saving faith does consist; yea, it is the activity itself, which quickens that faith, and by the which faith workes.

This love hath its beginning in us, in and with Christs first appearance; but it is perfected and comsummated by working out the redemption of the body, at the day of the manifestation of the Son of God in the brightnes of his second comming. At that time, the creature itself, the very animalish and sensuall soule in us, with the filthy garments of the mortall body wherewith it is clothed, shalbe freed from the bondage of corruption, and brought into the glorious liberty of the Sons of God, putting on the chang of raiment which in that day wilbe provided for it.

With this love the father loved our head, the second Adam. And the WORD that was from the beginning, laid hold on the seed of David so as that both he that sanctifieth and he that is sanctified, became one, one engraffed WORD that is the fathers love, the spirit wherein he is alwayes well pleased, which can do nothing but what he sees the father do; and those things he does and fulfills after him, with a heart after the fathers heart. He is so entirely in the fathers love and well-liking, that he shews him all that himself doth, or hath a purpose and intention to do. For this end Christ hath sanctified himself, that is, our nature in his owne person, that he which sanctifieth and we that are sanctified may be all of one, of one immortall seed, and he not ashamed to call us and owne us for his brethren. As he is, so are they that are borne of one and the same immortal seed, each one resembling the children of the great King. They become one with him (through this birth) as he is one with the father. They are fixed and rendred unmoveable in his love, as he is in

his

his fathers love. This they arrive at, by his declaring to them the fathers name, or giving the manifeſtation of the fathers love, as he and the father are one, that the love wherewith the father hath loved theſe his children, may be in them, and that the Spirit of the Son that lives in the fathers love, may alſo be in them, even the ſpirit of adoption, whereby we cry, Abba, father. From thence-forward are they evidently no more ſervants, but true heaven-born Sons and heirs of God through Chriſt, being taught to know God after the ſame manner as they are knowne of him, and to apprehend that for which alſo they are apprehended of Chriſt Jeſus.

It is Chriſt in the ſpirit of this love, that apprehends the ſoule, layes hold on the heart, and cleaves to it, as he is the ſealed one of the father, till he change it into the ſame love and image, from glory to glory, working us into ſuch a conjunction in ſpirit with him, and likenes in operation to him, that not we, in the exerciſe of our former and naturall free will, but Chriſt in this his love and glorious liberty of the Son of God, lives in us and we in him, as in a Kingdom that cannot be shaken. This love does not only caſt out fear, but frees from all danger of any more breach of Covenant with God, whence his finall departure from us should follow, or our ſeparation from him. This way of giving himſelf to us, is love indeed, in a much more excellent way then appeared in ſuch gift as he made of himſelf to us in our firſt creation, or in his reſtoration-work upon us ſince, ſingly conſidered as that whereby he makes a new proof and triall of us.

In both thoſe two former ſorts of reſtoration-work above menrioned, God is indeed pleaſed to make us his people, manifeſting himſelf and his will to us, and making knowne to us good and evill experimentally, ſo that we have taſted of the evil and of the good, when the Lord hath reſtored our firſt fredom, and put it in our power againe, to cleave to him and love him, or elſe to leave and forſake him. In this ſtate he ſet Adam, under the counſell, rebukes and threatnings declared in his law, with a liberty to ſtand or fall. Whoever then ſtands upon theſe tearms with God, is alwayes in the ſame danger, can never be out of the fear of a breach that may happen between God and him, through his owne default. The comming of that love and the ſpirit of it (above-mentioned) into the ſoule, does perfectly ſecure from and caſt out all ſuch feare, And this it doth perform by its attracting, prevailing power in and over the will, whereby man is brought to give up the abſolute Rule and power of keeping himſelf, into the will of him that is this love, and is made fully content to be in his hands and under his wormanship, as a little child, created a new unto the good works before ordeined, that we should walk in them. The ſoule is hereby fitted and prepared with a meeknes and lowlines of mind, to draw together in one yoke with the ſpirit of this love, whoſe command is eaſy and burden light, requiring no more nor other thing to be done, then what by faith we ſe our head the ſecond Adam in our very nature, to have done before us. And as many as are taught and enabled by Chriſt, to walk with him according to this rule, that

is as

is as a race ſet before them in his croſs, they are the true Iſrael of God, and mercy and peace shall for ever reſt upon them.

Conformity to this rule of the croſſe, is the high way, the way of holines, which all the ranſomed of the Lord are appointed to paſſe, and wherein the waifairing men, the true pilgrims on earth, though become as fools and little children, cannot erre, but will infallibly come to Zion with ſongs and everlaſting joy upon their heads. But this way of holines appears to flesh and blood ſo ſtrait a gate to enter in at, ſo fiery a baptiſme to paſſe through, ſo bitter a cup to drink up, that none whoever, that arē left to the freedom of their owne wills or naturall liberty reſtored, will ever be inclined to drink it off or conforme to Chriſts example and command therein. They looke upon it as a rock of offence, a ſtone of ſtumbling, which they know not how to get over, nor have any mind to it. This bitter cup and hard ſaying, is provided by God, as the bitter waters were of old, to try the adultreſſe or falſe hearted wife to her huſband. It hath the like operation both wayes, as the antitype and myſtery of the bitter water in the Moſaical miniſtration. It hurts not thoſe that are chaſt, in whoſe ſpirit there is no guile, but makes them more fruitfull in good works, ſuch good works as proceed from a lively, operative, ſaving faith, which thoſe that truly and ſavingly beleeve in Chriſt, wilbe carefull to maintein. But it corrupts and rotts others, ripening them faſter on to their owne deſtruction. It is to this ſacrifice of the firſt freedom of our wills, or free wil offring, that the Apoſtle exhorts us, Rom. 12. 1, 2. I beſeech you brethren by the mercies of God, that ye preſent your bodies, or living ſoules, a living ſacrifice, holy and acceptable to God, your reaſonable ſervice, or the ſervice which your reaſon owes unto God, in ſeing and accounting yourſelvs fools under his teachings, and weak and inſufficient, under his ruling power in you.

Obj: But it will be objected; If I ſuffer the freedom of my owne will to be taken from me, I either become a perfect ſlave, or am reduced into that neceſſity of action, with which all creatures work by a Kind of inſtinct; ſo shall I come to be unmanned, and made a very beaſt.

Anſwer. In ſuch ſuggeſtions and groundleſſe ſurmiſes, we erre, not knowing the Scriptures nor the power of God. If we did, both theſe conſequences of mans being reduced to ſlavery or beſtiality, (through ſuch reſignation of his freedom and rational powers (that make up his reaſonable ſacrifice) into the hands of God, who will returne all back againe with uſury) would appear exceeding far from truth, as is poſſible. For ſo far is that frō a beſtiall ſtate of life and will, that ſucceeds in the room of our rightly reſigned freedom to the will of God, by the croſſe of Chriſt, and fellowſhip with him in his death, that it highly advances man into a more glorious liberty, evē the liberty of the ſons of God, a freedom to good only, a liberty to do all things for the Truth, attēded with a kind of powerfull impotency or impoſſibility of doing any thing againſt the Truth. What other liberty thē this is left to the holy and elect āgels, that are by a ſecōd work of Chriſts hāds made immutably good, all poſſibility

in them to evill, being removed, and utterly and for ever taken away from them? This likewiſe is all the freedom left to Jeſus the Son of Man, whereby when the evill one comes, he finds nothing in him, becauſe he and the father are one in their willing power, in exact likenes and agreement. God himſelf alſo, the moſt free agent of all, never had the leaſt poſſibility or fredom to evill. He hath not the leaſt ability that way. To work evill, is utterly impoſſible to him.

True fredom then is a power to will immutably that which is good; to do it, not only without any reſiſtance or hindrance from within him that wills or does it, but againſt all the tempting or attempting power of any other perſon or thing without him, that might induce any chang of mind, if it were poſſible. Thus God is moſt free, who tempts none, nor can himſelf be tempted to or by evill. And thus is he free, who is fully born of God, into a likenes and conformity with his divine fredom of will; nor can he ſin, becauſe he is born of God, and ſo far as the immortall ſeed in him is his keeper, the evill one cannot touch him, or be able to get within him, but at laſt is totally and finally overcome by him.

This is the love that with a holy and delightfull efficacy, attractivenes and perſwaſivenes, carries the regenerate ſoule captive to the obedience of faith, conſtraining it with the greateſt readines and delight, to run the race of Gods commandement. Chriſt is reſponſible for us alſo to his father, that none of us shalbe loſt, but he will rayſe us up at the laſt day, perfected in this love, againſt which there is no law, or penalties by the law, that are in force, becauſe it is the very end for which the law was at firſt delivered unto man. Through the power of this love, the inward man of the heart is bound up as in a bundle of life, in and with the active and quickning power of the holy and bleſſed will of Chriſts manhood. And the will of the ſenſual and inferiour part of our ſoule, which is as the door and mouth to the inward man, is ſo conformed, ſubjected and bound up in unity of operation and agreemēt with it, as that where the heart ſo beleevs in Chriſt and loves him, by the mouth belonging to that heart he is anſwerably confeſſed and glorified, and comes at length by both, in exact harmony, to be immutably ſerved and poſſeſſed world without end.

In this third ſort of beleevers, hearers and doers of the law and will of God, under the teaching and outward miniſtry of the Scriptures, this love is and dwells. Theſe are the truly regenerate, heirs according to promiſe, that are rooted, grounded and made ſtedfaſt with God in his Covenant. Theſe are they that through the transforming and prevailing power of Chriſts love, dwelling and working in them, are drawne to that ſight and knowledg of the father, and of the Son, and of the unity and agreement of will that is between thē, which flesh and blood cannot reveale. They are taught alſo to employ and make uſe of their naturall ability and ſtrength in the reſtored fredom of their will, ſo as to anſwer the end for which that liberty was firſt given, which was, not that they ſhould therein be their owne keepers, but ſuffer thē-

ſelvs

ſelvs to be kept and ſubjected under the Rule that God would ſend and give unto them for that purpoſe, to lead them in the right way, evidently trod by himſelf, that is, the way of the croſſe and true ſelfdeniall, which does infallibly guide and unmoveably keep the wayfairing man that walks in it, from all poſſibility of erring or falling short of entring into the promiſed land and true Reſt, in which eternall bleſſednes conſiſts. And in this they are iuſtructed by the ſacraments of baptiſme and the Lords ſupper. So much by way of anſwer to the third particular enquiry, in order to the clearing up what is ſought after in the 3d generall querie, in this diſcourſe.

4. The 4th particular enquiry under the ſame 3d generall head, demands, how man comes in a judiciall manner to be hardned by God, made a veſſel of wrath, fitted for deſtruction, with an impoſſibility to chang his mind from evill to good, any more then thoſe that are truly ſaved, can change from good to evill? Theſe are in a ſtate that can never be repented of, nor is there need. The other are in a ſad eſtate, even ſuch as admits of no repentance neither, no, though with Eſau they do ſeek it carefully and with tears.

The anſwer then to this query may be plain and short, from what hath bin already shewen at large. The ſteps and degrees by which men come into this deplorable condition, take as followeth. By the good will and patience which is shewed to them by the redeemer, and by them abuſed, do men come to this judiciall hardning and fixednes in evill. Chriſt is content freely to begin anew with all mankind, as he is that word of the beginning unto them, which works their reſtoration more or leſſe, towards their primitive ſtate, as man was created, in Covenant with God, before any breach hapned. And he does commit their ſoule (ſo reſtored againe) to their owne keeping, and under the ſame law and condition as before, ſave only that now if they be found wilfully to break off and depart from God a ſecond time, crucifying the Son of God a fresh and thereby putting him to opē shame, there remains no more ſacrifice for their ſin, no reſtoration out of it, no chang of mind from it or averſnes to it, but a perpetuall condemnation of them (as they juſtly deſerve) to be made bondslaves to ſin and Satan for ever, whoſe counſell and will they have ſo inexcuſably followed and preferred before Gods. And the higher they have bin raiſed up in light and in the participatiō of heavenly gifts, by them abuſed through the undue exerciſe of that free will to which they are left, the deeper will they ſink in everlaſting torments and ſorrow, to all eternity, through the ſenſe they shall have of their ſlighting, reſiſting and rejecting, againſt their owne ſoules, the operations of the ſpirit of love, the yeilding whereunto had bin the only way to have made them inheritours of it, as well as others. They fondly preferred their conceired way of being ſaved in the ſingle exerciſe of their owne freewill and choice, before that way which the love and faithfulnes of God had choſen for them and chalked out to them by the rule of the croſſe, in the knowledg of Chriſt, and him crucified,

evidently ſet before the eyes of their very naturall man, in the Sacramentall ſignes of his death, on which he appoints them to feed, as ſo manifeſting him unto them, till he himſelf come in his owne perſonall appearance in ſpirit, to shew them the ſame myſtery in the ſubſtance it ſelf, or originall patern.

Of the a bove-mention'd ſorts of beleevers, partaking of the light and life of Chriſts firſt appearance, from the voice and teſtimony of the ſcriptures, together with the ſacramentall ſignes of his death, inſtituted by commandment from God in his written word, does the viſible Chriſtian church conſiſt, that hold themſelvs to the rule of the Scriptures for their guide, and are faithfully obedient in putting into practice what is therein revealed. Amongſt theſe there alwayes is (as we have shewed) a ſelect number of hidden and beloved ones, kept through the power of faith unto ſalvation, without whom the reſt would be as Sodom, and Gomorrah. And for the ſake of this ſmall remnant, (that truly and properly are Gods heritage out of all the reſt, as the new wine in the cluſter) it is, that the Lord ſayes, deſtroy it not, for there is a bleſſing in it.

Theſe are they that being in and under the law of the Scriptures, the teaching of Gods outward and written word, shalbe judged by this law, as to the things they are found failing in, and as to their comming short of the end ſet before them in this miniſtry. Now the end of it is, to bring them by faith to the ſight and fellowſhip of Chriſt himſelf, ſpeaking in ſpirit, as he is the word of the beginning, and gives forth the light of the glory of God in his owne face, with which he shines in the hearts of his people. This comes to paſſe when once it pleaſes the father to reveal his Son in us, ſetting him as a living patern before the eyes of our faith, that in unity and ſimilitude of ſpirit with that wherein the works are done by him in himſelf, we may fulfill the law of God after him, and be brought to live and dwell together in the ſame love, which hath its ſeaſon of dawning in the heart, as the true day-ſtar, to prepare the ſoule to meet with Chriſt in the glory of his ſecõd appearãce.

Concerning theſe is it ſaid, Rom: 8: 1. There is no condemnation to them that are in Chriſt Jeſus, who walk not after the fleſh but after the ſpirit. When they have begun in the ſpirit, they do end there alſo, and draw not back to be perfected in the fleſh. As they live in the ſpirit, ſo their care and practice is, to walk in the ſpirit, rejoycing in Chriſt Jeſus, and having no confidence in the fleſh. Their praiſe is of God, not of men. They loſe the prayſe and honour of men, becauſe they ſeek both of them from God only. They are ſtrangers and pilgrims with him on the earth, as all their fathers were. They ſojourne in tents, in the outward land of Canaan, the ſtreets of the viſible church, and various ſelf-choſen wayes of viſible worſhip, which Chriſtians of different judgments walk in. Theſe inviſible ſaints have their eye ſet upon the heavenly countrey and building, that hath foundations, which is the workmanship wrought in God, the engraffed WORD, and by him is held forth to the eye of that faith that is the evidence of things unſeen, and is able to eſpy for us this land of promiſe in the ſpirit, whilſt it is yet at a great diſtance and very far off. There is evidently ſet before this eye of our faith, the crucified ſpirit of Chriſt, as he offered up himſelf in ſacrifice to the will of the father, learning obedi-

ence

ence by the things that he ſuffered, in denying his owne will, that we may tread in the ſame ſteps, dying with him that we may live with him, and ſuffring with him that we may reign with him. Through ſuch fellowship with him in his ſuffrings, and conformity with him in his death, we ſhall be found ſtill advancing and preſſing forwards, if by any means we may attein the reſurrection of the dead, or that redemption of the body, which is atteinable in this life, by thoſe that diligently preſſe after the mark, for the prize of their high calling which is in Chriſt Jeſus. This reſurrection and redemption of the body will be experimented upon the riſing of the witneſſes, and then better underſtood.

In the mean time, the eagle-eyed beleever lives upon the dead carkaſſe of Chriſt crucified, ſeen ſo in ſpirit. And he is content as a meber of his dead body, to be made the ſcorne and off-ſcouring of the world, a member of the forſaken Zion, that dwells in the feild, in a wildernes-ſtate, ſolitary and alone, that no man regards, becauſe his dwelling is in the duſt, in expectation of riſing together with Chriſts dead body. Untill that ſeaſon, this ſort of beleevers, inſtead of being found within the pale of the viſible church, do follow Gods invitation of them into the ſecret chambers of his preſence, and do dwell in his houſe, (a building not made with hands, in the perſon and ſpirit of Chriſt) where they behold his beauty, ſhutting the doors about them, as to any viſible entercourſe with the worldly Church. Thus they hide thẽſelvs, as it were, for the little moment, that his indignation is to laſt and be exerciſed on thẽ by the power, and during the reigne of the Beaſt. Bleſſed are thoſe that thus die in the Lord, (though by the world called and accounted phanatick) waiting for the brightnes of his ſecond comming. He that hath ears to hear, let him hear.

To ſhut up thẽ and cloſe the miniſtry of the day of Chriſts firſt appearance, as after this manner the Redeemer hath bin lifted up in it, and the work of common and temporary as well as of peculiar and eternall Redẽption hath bin wrought by him and made manifeſt to all ſorts of men and of beleevers in the world, we ſhall now come, in the next place, to a diſtinct conſideration of the fourth and laſt generall head of enquiry, above mentioned in this diſcourſe, which is, concerning the very being, life and conſtitution of the new creature, or that immutable ſtate in righteouſnes and glory, that begins in the day of Chriſts firſt appearance, and is perfected by his ſecond.

4. The fourth generall enquiry then is about the immutable ſtate of life and righteouſnes in the new creatures conſtitution, or that change which is brought upon man by the new creation. The new creatures life is founded (as hath bin ſhewed) in the birth of the fathers love in the ſoule. Of this love are they born, who are by Chriſt the immortall ſeed, layd hold on, cleaved unto, and apprehended in that intimate and inſeperable marriage-union in ſpirit, which is never to be diſſolved, in the Covenant, ordered in all things and ſure, that is contracted in his perſon, between the father and the Son, through the holy Ghoſt.

Where ever this union is, there is Gods love; there is Chriſt inſeperably united to that ſoule for good. And although this kind of life and union, do lie hid and concealed

cealed (as it may) for a long time, asleep in the vessell of the mind, as Christ was in the ship when it was in danger to sink with the waves, yet by it is the soule Kept and seperated to the Lord, as Paul was from the womb, notwithstanding which he walked as a Pharise, nay, as a persecutour of the true church, till this seed of Gods love revealed itself in him. This is the first degree of the new creatures hidden and concealed state, and this foundation of God is sure; for he knows who are sealed with this his living seal from the womb, though neither as yet themselvs know it, or any other, but only the Father and the Son.

The second degree of new creature life, arising from the immortall seed of Gods love, sealed as yet and concealed in the heart of the beleever, is, as it yet lies undermost and at botome, suffring Esau the elder brother to come out first into view. It gives way to the restoration-work which puffs up the flesh, in making the spirit of the naturall man full and rich in his first abilities of pure nature, and exercise of his freewill. Such a saint girds himself as peter had done, when he went whithersoever he would. He wil be a very active, couragious follower of Christ, whilst he works miracles and all the world runs after him; yea, he will promise faire also to goe even to prison and death with him; but in the hour and power of darknes the faith he acts upon this bottome, and all his other graces faile and abide not the triall, unlesse the seed which lies undermost, appear and shew forth its preserving, overcomming, and never failing power.

In this 3d state or degree of new creature life, we are with the Corinthians, such as are carnall and babes in Christ, but cannot properly be addressed unto as spirituall Christians. We are ready in this state, with good Samuel, to say of Eliab the elder brother, surely the Lords anointed is before us, in the restoration-work, wrought by the spirit of Christ in our soules. We are little aware that the true David, the man after goes owne heart, the inward man, which feeds upon that which is not corruptible, lies hid and is not yet seen as he is, but under a veyle only and as through the latteste. In these, true saving faith is but weak and low, not knowne rightly to themselvs, but upon grounds that may and will fail them.

A third state or degree of this new birth and new creature life, is, when upon being found triall-proof, the love of God comes to spread itself abroad in the heart by the holy Ghost; when the seed which is at the bottome and lies undermost, works and removes out of the way, him that lets, every impediment and weight that presses downe. It comes now to circumcise the foreskin of the flesh, which is the cover and veile under which it hath layn so long hid, bringing under and laying low the fleshly man in us, teaching him subjection and shewing him that law, by which the elder is to serve the yonger and come behind, but no longer to lead the way or be preferred before him. For the naturall man to come under this discipline, is the great crosse which is so fiery and dreadfull to flesh and blood; the cup, which, if it were possible, every one would avoyd. But, 'tis by this

means,

means, that the naturall man is made subject, and becomes a meet vessell for the use of his Lord. And now, when we are thus in weaknes according to the flesh, most low, broken, and crucified, then are we strongest after the spirit; and the work of faith springing up with vigour, is fulfilled in us with power; so comes it to be cleerly seen to ourselvs, though yet very much hid, as to others. When it hath once rooted and grounded the inward man in this love, it will diffuse the good ointment to the very shirts of the garment, and cloath the beleever with change of raiment, that as the soule is made all glorious within, the outward man may be glorified also, and Christ not only admired in the heart, but glorified in and by the mouth of the same beleever, which is the fourth degree of new creature life.

This fourth and last degree of the perfecting of the love of God in us, is reserved to the day of Christs second appearance, called also the day of the manifestation of the sons of God, which we shall now in the next place enquire into and apply ourselvs to search after, according to such discovery thereof as God hath bin pleased to make knowne. By way of preparation to this enquiry, let us take notice of what we find described and foretold of it, by the Prophet Hosea, chap. 6. v. 2, 3. After two dayes he will revive us, that is, in the end of the second day. In the third day he will raise us up, and we shall live in his sight. Life from the dead, and immortality shall be brought to light in us. The day of Christs Kingdom in the spirit, (considered, as the going forth of it is prepared as the morning, which encreases more and more to a perfect day) distinguishes itself into two distinct seasons. It comes upon us and to us as the raine, as the former and the latter rain upon the earth. In the former, it is a Kingdom of patience; in the latter, a kingdom of power. The Kingdom of Christ in spirit, is that stone, which whosoever falls upon, shalbe broken to peices, or they shall split and break themselvs in peeces that fal upon it, whilst it is yet but the Kingdom of his patience, in himself or his suffering servants, who amidst all their sufferings in the flesh, do remain in spirit true members of the Kingdom of the stone, lively stones of Christs spirituall building, abiding firme and unmoveable under all trialls of persecutiō and oppositiō. But on whomsoever this stone or Kingdom of Christ shall fall in the day of its power, when it becoms a mountain filling the whole earth, it shall grind them to powder. It will make them as the chaffe of the summer threshing floore, which the wind of Gods just anger will so carry away, that no place wilbe found for them.

The beginning of the third day (mention'd Hos. 6.) seems cleerly to be about the time of Christs ascension, and day of Pentecost, when the former rain of the spirit came downe; or some few years after, at the final ruin of Jerusalem and the jewish Kingdom. To know the certain period of the second day and beginning of the third, will much conduce to the better forming of our judgments, as to the seasons of this Kingdom, that are yet to come. We may hereby also gain some

insight

ſight into the two dayes that are paſt, and the diſtinguished parts of time that the holy Ghoſt does intend and ſignify to us by thoſe two former dayes.

By the ſecond of them, it ſeemes very evident that the day of Abrahams naturall ſeed, continuing a nation and viſible church, owned by God as a peculiar people above all others, is certainly intended. Yea, in ſome reſpect we may carry up this day of Abrahams naturall ſeed, as high as shem, the bleſſed Son of Noah, in whoſe loyns and under whoſe bleſſing Abrahams ſeed are comprehended; Gen. 9: 26. 27. Bleſſed be the Lord God of Shem, and Canaan shalbe his ſervant. The true and right iew is here diſtinguished from all the wicked, hardned world. 2dly. Tis ſaid, God shall en large or perſwade Japhet to dwell in the tents of Shem, or in the ſame ſpirit of faith, and thereby become a fellow citizen with the Saints, and of the houshold of God. But if this be not admitted, the date of the beginning of this day cannot be denied, according to Stevens computation, (Act. 7. 8.) to have bin, at leaſt, when God gave to Abraham the Covenant of circumciſion. And ſo Abraham begate Iſaac and circumciſ'd him the eight day. And Iſaac begate Jacob, and Jacob begate the twelve Patriarchs, that were the originall heads of the twelve tribes, the Iſraelits, to whom perteined the adoption, the glory, the Covenants, the ſervice of God and the promiſes, whoſe are the fathers, even from the beginning of the new world after the flood; and of whom, as concerning the flesh, Chriſt came, who is over all, God bleſſed for ever, Amen. By his comming, he gave a revivall to Gods work in the midſt of its dayes, (Hab. 3.) or in the end of the ſecond day; and by his death, ended alſo that whole diſpenſation of the circumciſion, relating to the naturall ſeed of Abraham and the Moſaicall miniſtry.

The ſecond day being thus found in its beginning as well as ending, it will not at all be difficult, from the beginning of that, (eſpecially if conſidered as from the time of Noahs beſtowing the bleſſing upon Sem) to fill up the ſpace of time, of which the firſt day conſiſts. And therein shall we find the continuance of another line, wherein God declared himſelf for the propagating and carrying on of the holy ſeed of the church. For after the death of Abel, that was murdered by his brother Cain, Adam knew his wife againe, and she bare a ſon and called his name Seth; for God appointed him as another ſeed, in ſtead of Abel whom Cain ſlew, Gen. 4: 25.

This holy ſeed from Seth downwards, in way of diſtinction from the reſt of the world, paſſed under the name of the Sons of God, calling themſelvs by the name of the Lord, and continuing ſo to do, as we find, (Gen. 6.) till the flood came and drowned the old, corrupted, apoſtate world. This reduced the holy ſeed to a new root and ſpring, in the perſon of Noah, an heir of the righteouſnes which is by faith. Hereof he gave the proof, in preparing an ark, at Gods command, to the ſaving of his houſe, thereby condemning the world, that ſlighted and rejected that way of being ſaved.

Theſe are the two dayes, in the end of the ſecond whereof, we have bin revived by the

the comming of Christ in the flesh, dying for our sins, and rising againe, according to the Scriptures.

It remains now therefore to search out, if we can, what is the tract of time, meant by the third day, which is the day of the continuation of Abrahams seed, as they are Christs. And he that sanctifies and they that are sanctified are all of one; He that begets and they that are begottē are the one seed that are the Sons of Gods absolute and unchangable choice and love. They are born, not of blood, nor of the will of the flesh, nor of the will of man, (no not of the Son of man himself, as standing in his owne will, or exercising his owne humane freedom, single) but of God, or of the Son of man, as he and the father are one, having as it were but one will betweene them. Of this holy and good will they are begotten, being taken out of their owne wills, and made to stand and live in the will of the Son of God, as his resigned humane will lives intirely in the will of his father. So come they to be one with him as he is one with the father.

This seed are those that are of Abrahams faith, being of the same spirit and walking in the steps of that typicall father, and of Christ himself, their father in spirit and Truth. These are the true heirs according to the promise, and are called to inherit the blessing of Abraham, in the actuall receaving of the promise of the spirit through faith, the adoption of Sons, which makes them like David, a people after Christs owne heart. For the forming and bringing of them to this, God sends forth the spirit of his Son, or his Son in spirit, into their hearts, by which thy cry Abba, father. Thus Christ comes to dwell in them and with them, purifying them in spirit as he is pure, to a like-mindednes in all things, with himself.

This spirituall seed who are Christs, (as the children of his Kingdom, the day whereof in spirit begins with his ascension) are said (Col. 3.) to be risen with Christ in the affection and desire of their minds, which is set upon things above. This renders them dead to things below, the seen things which are temporary and perishing, causing them by the eye of faith to espy out for themselvs a life, and to find an ability to worke the righteousnes, that is immutable. However hidden, weak and low this life and ability may be in the motion and activity thereof, for a season, 't is that that will never faile, as to the effecting in them a conformity to Christs death, and arming them to suffer in the flesh and to continue with Christ the season appointed for his temptations and sufferings, in the whole body of his true members and followers, as well as in himself. It prepares them to be his true witnesses in a sackcloth testimony, a state of patience and persecution from the world, as wel as afterwards to be the witnesses of his power and great glory, when he shall come to be glorified in his Saincts and admired in all those that do beleeve. During the suffering season, they are patiently to undergoe all, approving themselvs first to be faithfull witnesses under this baptisme of the crosse, as they desire to be found afterwards in the number of the two sorts of his obedient children, that are to

reigne with him; first, such as are choſen out of the world into the common rank of ſons; ſecondly, ſuch as are choſen out of that choice, to be freinds and ſpeciall favourites. They are both of them appointed and prepared by the father, to ſit on thrones with Chriſt, the one at his right hand and the other at his left, when he ſhall come forth in his power and great glory, as may ſeem in ſome ſort to have bin perceaved by the mother of Zebedees children, in her untimely and over-forward requeſt on their behalf, Mat: 20: 20, 22. She ſeemed deſirous to have them in the throne before they had drunk of the cup, and bin made partakers of the great tribulations wherein they were to abide with Chriſt, and all other beleevers, in them repreſented. This ſuffring ſeaſon is to hold, till the time of the Gentils shalbe fulfilled, for the treading downe and trampling under foot by the ſpace of 42. months the holy city and tabernacle of David that hath bin reared up amongſt them by the Apoſtles miniſtry, after it was fallen amongſt the jews; Act: 15. v. 16, 17. When it was fallen amongſt the jews, it came to be ſet up in the midſt of the Gentiles, a nation that for a ſeaſon did very affectionately bring forth the fruits of the goſpel. Thus the reſidue of men, (thoſe that were not regarded till the jewish nation was rejected and broken off from the good olive tree) were brought to ſeek after the Lord, even all the gentiles upon whom my name is called, ſaith the Lord who doth all theſe things.

This is the firſt act and effect of Chriſts reſurrection, or of that day in the ſpirit, upon the hearts and minds of the children of this his Kingdom, which is preparing them by the trialls allotted to them in the keeping the word of his patience, to ſit with him on his throne, and ſhine forth in the day of his power, not only as bright morning ſtars, but as the ſun itſelf in its ſtrength, in the Kingdom of their father.

The beginning of the whole day of Chriſts Kingdom, wherein he will have the word of his patience kept in faith and faithfull witneſſ-bearing, was without all queſtion, from the time of his Aſcenſion, according as it is written, Act. 1. 8. Ye ſhall be witneſſes unto me, both in Jeruſalem and in Samaria, and unto the uttermoſt part of the earth. To like effect ſpake Ananias to Paul, upon his converſion, (Act: 22: 14, 15.) The God of our fathers hath choſen thee, that thou ſhouldſt know his will and ſe that juſt one, and ſhouldſt hear the voice of his mouth, that thou mayſt be a witneſſe unto all men, of what thou haſt ſeen and heard. And although there be ſomething in this converſion of Paul, which is extraordinary, as to his unction and miſſion into the miniſtry and office of Apoſtleship, yet this deſcription of the Apoſtles converſion hath that in it, as to the eſſentiall parts of it, which is common to all the ſpirituall ſeed of Abraham. For firſt, they are all choſen to know the will of God; ſecondly, to know it by the ſight of the juſt one, Chriſt in ſpirit, through faith; thirdly, to heare the voyce and underſtand the language of the ſpirit of Chriſts mouth, by the eare that is given them to hear what Chriſt in ſpirit ſaith to the churches, or to particular members of his body; fourthly, to be

to be witneſſes according to their meaſure and degree of light, in their ſtations and callings, of what they have ſeen and heard.

In this ſence, the whole ſpirituall ſeed of Abraham are Chriſts witneſſes, ſpecially ſince his aſcenſion, from which time he began to be ſeen by them in ſpirit, and to ſpeak to them from heaven, by his indwelling preſence in their hearts through faith. True beleevers (as hath bin opened) are of two ſorts or degrees. Both of them are free-born ſons and citizens of the ſame heavenly Jeruſalem and holy city. Chriſt calls them his two witneſſes, and declares the ſackcloth teſtimony of his name which they are to bear, during the treading down of them the holy city underfoot, even by the gentiles of the outward court, for the ſpace of 42 months. But although that theſe two witneſſes were in being, and alſo engaged in the work of witneſſing what they had ſeen and heard, according to Chriſts commiſſion, immediatly after the comming down of the holy Ghoſt upon them, at the day of Pentecoſt, not only in Jeruſalem and Samaria, but alſo to the ends of the earth, yet the time of the treading them underfoot by the gentiles of the outward court, did not begin till ſome hundreds of years after, nor by the ſame reaſon could their ſackcloth teſtimony begin, which had relation to that treading downe, and muſt needs therefore be contemporary with it. When once this began, it was to continue but 42 months, or 1260. years, from the very ſame time as that power that was to tread them downe, came to have its beginning as authorized or permitted to make war with them, and bring them under. To the Beaſt which all the world wonder'd after, and fear'd to make war with, was power given to continue 42 months, that he might make war with the ſaincts, and overcome them; Rev. 13. 7.

Who or what this beaſt is, was long agoe made knowne to Daniel, and by him foretold and deſcribed, ch: 7: 23, 24. It is ſaid to be the fourth beaſt, ſignifying the fourth Kingdom or univerſal oppreſſing power, that should be on the earth, over the ſaints of God, and that should come in proceſſe of time, to ſtand up in a diverſity from all the other three Kingdoms, or univerſall monarchies that had gone before it. This conſiderable variation did come to paſſe and shew itſelf in a horn of remarque and note by itſelf, that upheld the ſame oppreſſing power and principles againſt the ſaints of the moſt high, (for the treading downe of the holy city) that the other three had don before, but under a new forme or name of Chriſtian, which they had never owned.

On the account of this name or outward profeſſion of Chriſtianity, which the fourth beaſt came to make in the courſe of the little horne, he plucks up by the roots the worship and many prophane cuſtoms that had bin cleaved to, owned and practiſed, during the reigne of meer down-right heatheniſme, all the time of the three former Kingdoms, Babylonish, Perſian, Grecian, as alſo a great part of the Romane, till this fourth Kingdom or univerſal monarchy came to be headed

with the little horne, under the ſtyle of univerſall Bishop or cheif preiſt, when the Romane empire that had bin heathenish, came to divide and ſinke downe into ten horns or Kingdoms, all agreeing yet in this, to give up their power to the little horne, in acknowledging the papacy and univerſal Rule over them in ſpiritualls, by the Bishop of Rome.

Theſe ten Kings, with their civil power, thus uniting under one head, as to ſpiritualls, do together with their head conſtitute that courſe and ſtate of the fourth monarchy, under which it is called the little horne. Now when the time of this combination began, is ſomewhat difficult to ſay, exactly, and to a year. But if the beginning of this little horne be once rightly found out and ſtated, it will not be difficult to ſay when it ſhall end, or when the witneſſes propheſying in ſackcloth shal end, which muſt be at the ſame time. For the 42 months of this little hornes continuance in its perſecuting power and war on the ſaincts (who propheſy all the ſame time in ſackcloth, as a deſpiſed, rejected remnant of outcaſts) are according to the true meaning of the holy Ghoſt, to take their date and beginning from that conſpiracy or combination of the ten hornes, uniting in one preiſtly head, as to ſpiritualls.

Concerning the Riſe then of this little horne, we may ſafely aſſert,

1. That there was a time certaine, when the papal power did begin, and that time was after the diſſolution of the Roman empire, as it was meerly heatheniſh. And this power was as the corner ſtone, to cement and build up the ruins of the Roman empire into ten Kingdoms, bearing the name of Chriſtian, and acknowledging the ſupremacy of the pope.

Secondly. That ſo ſoon as this power was firſt in being, the power which hath made war with the ſaincts ever ſince, did begin. For theſe ten Kingdoms, with their Ghoſtly father the Pope, have ever ſince bin treading down and keeping under the holy city, or true citizeus of the heavenly Jeruſalem, neceſſitating the two witneſſes, if they will propheſy at all, to do it in ſackcloth, that is, under great perſecution and tribulation.

Thirdly, It is evident, that from the time of ſuch beginning of the power of Daniels little horne, or laſt branch of the fourth Kingdom upon the earth, the ſackcloth Teſtimony of the witneſſes did alſo begin. And after the continuance of the one and the other for the ſpace of 42 months or 1260 years, the day of the Kingdom of Chriſts patience is to expire, and the time of the witneſſes propheſying in ſackcloth is to be no longer. But in ſtead hereof, the time of the lambs wrath is to come and be revealed from heaven againſt all this beſtiall domination over his ſaints, and he will openly take to himſelf his great power, and reigne. He will ſet up his Kingdom over the heads, or on the top of all the other Kingdoms, and Rule with his ſaints or the earth, one thouſand yeaves; Rev. 20. In order and by way of preparation to this, Chriſt comes in the latter rain of his

ſpirit

ſpirit upon the earth, to gather the harveſt of the world, and keep the laſt and great feaſt of Tabernacles, to which the true ſpirituall Iſraelits amongſt jews and Gentiles are invited, Zech: 14: 16, 21.

Theſe then are the two diſtinct commings of Chriſt, wherein he comes to his people, as the former and the latter raine, in this third day, that is the day of his Kingdom in ſpirit; the day, wherein firſt he shews his royall patience and forbearance towards his worſt enemies, and the day wherein ſecondly he shews forth his royall power and univerſall, irreſiſtible command in earth as well as in heaven. The one as well as the other of theſe dayes, (or parts of the third day above mentioned) do belong to this great Kings making himſelf knowne, even as he is the Son of man, ordeined by God to judg the world in righteouſnes.

But it may be demanded, ſince both theſe make but the one day of Chriſts Kingdom in ſpirit, called in Hoſea, the third day, wherein he hath promiſed to raiſe up the children of this his Kingdom, and cauſe them to live in his ſight; how comes it to paſſe, that during the long time of Chriſts firſt appearance, in the Kingdom of his patience, the true ſaincts are in an outwardly ſuppreſſed and afflicted condition, as inhabitants of the duſt, trampled under foot by the powers of the world?

The anſwer is eaſy, by this short and cleer diſtinction. The raiſing up or reſurrection of them to live in his ſight, which Chriſt promiſes, is twofold.

1. Such a rayſing up, as is wrought inwardly in their minds, directing them to the ſight of things above, and faſtning their affections and deſires accordingly, binding them up in the life which is hid with Chriſt in God. This firſt kind of reſurrection is knowne and experienced in themſelvs, by the renewings of their inward man day by day, under the periſhings and decayes of their outward, when they are looked upon as in the grave, in a very ſad and low condition, by the eye of the world;

2. But ſecondly there is a raiſing them up to live in Chriſts ſight, diſcernably to the very eye of the world. At that ſeaſon, glory and honour shalbe put upon their very outward man, and they shalbe called to ſit downe at Chriſts right and left hand, in the Kingdom of his power, to the viſible treading all their enemies under their feet, like mire in the ſtreets. They shall alſo adminiſter healing and refreshing to the whole creation of God. For in this ſeed, all nations of the earth shalbe bleſſed, and the very creature freed from the bondage of corruption.

The promiſe then of raiſing up the true children of the Kingdom, shalbe made good both theſe wayes, and that ſucceſſively, the one after the other, as will appear in its proper place, when the day of Chriſts ſecond appearance in ſpirit, shalbe particularly ſpokē to. But in this, the ſcripture is very poſitive, and expreſſe,

that untill we be children of the resurrection in the first of these respects, during the season of suffering with Christ, we shall never be children of it in the second. If we die not or suffer with him now, we shall not live and reign with him thē. It therefore highly concerns us, even as much as to make our calling and election sure, to have the certain and cleer discovery, yea and practicall experience of what it is that makes the children of the resurrection in the first sence. For over those only that are such, the second death will have no power. And they also are of two sorts, being found in a first or second degree of life from the dead, which is wrought out in Christ, as he is the Son of man. In the first of these, they are made sharers with the holy angels, in their atteinment and fruition of God, and goe no higher. But in the second, they are sharers with Christ in that higher atteinment and fruition of God which he hath as he is the engraffed WORD, and is admitted accesse to the very similitude and shape of God in his owne proper forme.

Man by his owne voluntary sinfull act, hath concluded himself, and God by his judiciall act hath concluded all men under the death of sin and unbeleif. In these chains might man justly have bin left by God for ever, bound up in an alienation of mind from all good. But by the tender mercies of God in the redeemer, he is visited by the power of that voice of the son of God, which raises him out of the grave, awakens him out of this deadly sleep into which he is not at first so deeply plunged, as to be irrecoverable and without remedy. This death is properly of the mind, as become the servant of sin; and it is not only that, by which the spirit of the mind is gone out from its subjection to the law of God, and hath given up itself to the rule of the declared enemy of God, the spirit of darknes that rules in the children of disobedience; but it is also that, by which the outward man of the heart, (called, Coll. 3. the members of the mind, that are upon the earth) withdraws itself frow its due subjection and conformity to the dictates of right reason (that are suggested to it from time to time, by the enlightned spirit of the mind) and gives up itself to vile, sensuall lusts and affections, that carry the whole man captive to sin and death, to commit all iniquity with greedines, and run into all manner of unrighteousnes.

The mind which in both these respects is dead, is a downright servant of sin, and is free from righteousnes, or hath freed itself intirely from under its command and Rule, as it is written; know ye not, that to whom ye yeild yourselvs Servants to obey, his Servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousnes?

The freedom wherein man was at first created, was such as whereby he might freely and voluntarily fix himself, or rather be fixed in the service of righteousnes through beleeving, or in the service of sin by unbeleif. By the one he might have bin for ever free from all danger or possibility of serving sin, or turning from the service of righteousnes. By the other he might in such manner free and discharg himself from the service of righteousnes, as never to be receaved into it againe, but be

be for ever condemned to the unchangeable servitude of sin, as his punishment.

The first use man made of this primitive freedom, was to free and turn himself ont of the service of righteousnes, and yeild up himself in subjection to sin. And the work of Christ the redeemer is to turn him back againe from the service of sin and power of Satan unto God, setting him in as good a condition as at first: yea farther, to free him for ever from any possibility of becoming a servant to sin any more, if the fault be not in himself. This restoring, renewing and regenerating of man, by the power and workmanship of the redeemer, in whom we are anew created unto good works, is frequently tearmed in scripture, a resurrection, or quickning from the dead. But now, this renewing work, flowing from the spirit of Christ into fallen man, admits of severall measures and degrees, which are accompanied with answerable operations and effects upon the mind;

1. It turns man back againe from sin to righteonsnes, conferring upon him the use and exercise of his free will in Gods service, upon the like tearms of mutability, as he had it at the first creation thereof. And to be thus anew created in and by Christ Jesus, unto good works, is (in a degree and measure) to be quickned with Christ, and raised by him from the death of sin, as sin is the transgression of the law. They that are under this worke and chang, wrought by Christ upon their hearts, are yet but under the law, or under the rule and command given by God in the first Covenant. This ministry of the spirit of Christ, doth in Scripture passe under the name of Moses, John Baptist and Eliah, as the voice of the messenger going before, but not the voice of the Son of God himself, in his owne person.

2dly, Therefore, there is a farther and an additionall work to this, (which suppo ses this chang first to be wrought) the operation whereof, is to make this a repentance never to be repented of, this chang unchangable, by bringing the mind into that better state of fredom, which is for ever exclusive of sin, or of any possibility to chang and return to the service of sin againe. This second work enlarges the first, making it more entire within itself then ever it was, in yeilding subjection to righteousnes, as transform'd into the whole will of God, with an impossibility to chang, or turn in affection from it. This is properly the workmanship of the Son himself, called Regeneration, which carries in it the fredom with which the Son makes all those free indeed, whom he causes to receave him in this gift of himself to them, likening them unto himself in that lowly, meek, and subjected frame of spirit, wherein as the Son of man he is prepared to se God, and to do alwayes that which is welpleasing in his sight.

Those that are under this second work, are properly beleevers, having faith of the right kind, saving faith. And they are therein created by Christ Jesus unto good works, with another manner of will and spirit then those are of, that are but restored only unto the service of righteousnes, and chuse there to be left, to work out their owne salvation in the single principles of their rectified nature and free will. For in them

them, that freewil offering (Rom. 12. 1.) is made, the life of that flesh is offered up in ſacrifice, which the law of faith commands, as the only way to exclude boaſting or a being puffed up in the ſervice of righteouſnes; and indeed, to exclude all poſſibility of finall relapſe from God, or returne to the ſervice of ſin.

This flesh that would live in us, is the power we have to luſt and deſire, move and act of ourſelvs, in the uſe and exerciſe of our primitive free will, either to good or evill, as likes us beſt. This freedom may either be taken away from us by force, or we may be brought through a principle of love begotten in us, of our owne choice to reſigne it up, into the hands of another, ordeined of God thereunto, to keep and manage for us. This is that, Chriſt tells us; (John 6: 37, 40.) All that the father giveth me, ſhall come to me; and it is his will, that of all that he hath given me, I ſhould loſe none, but raiſe them up againe at the laſt day. For I came downe from heaven, not to do my owne will, but the will of him that ſent me. And this is his will, that he that ſeeth the Son (as he lives, not in his owne will, but in the will of the father) and beleeveth on him, (living in the will of the Son, and not in his owne will) ſhould have everlaſting life, and be raiſed up at the laſt day.

To be taken off then by this gift and drawing of the father, from all deſire to live in our owne will, or be at our owne arbitrary, ſingle choiſe and diſpoſe; and to be made willing and contented to live in the will of Chriſt, to be built up in a conjunction of ſpirit, a unity and ſimplicity in the motion of our will with his, will enable us truly to ſay with the Apoſtle, that now, not we live, but Chriſt liveth in us; and the life that we now live in the flesh, or as yet in the mortal body, we live by the faith of the Son of God, who loved us and gave himſelf up to death for us, that he might bring us thus to live in and with him. The life that we thus live, is through his enlivening and inſpiring motiō, who for this very ēd gives himſelfe to us in ſuch an intimate and unchāgable uniō, as makes him our very life, or the activity and ſtrength through which we act and live. Chriſts thus being given to us and receaved by us, amounts unto true regeneratiō, and our being made willing to give up ourſelvs thus unto him, is the preſenting our bodies, or luſting fleshly mind, a living ſacrifice, that is holy and acceptable to God. This is to make our living ſoule an offering or reaſonable ſervice to God, even the freewill offering of thoſe reaſonable firſt created powers of diſcerning and deſiring, (which however refined, do remaine yet corruptible, till the tranſforming work of true regeneration hath paſſed upon them) and this with Abel's, is reputed by God (and therefore certainly in itſelf is) a much more excellent ſacrifice then that which Cain offered, or indeed can be offered by any that retaine the life of their owne will, as the principle of all their motion and activity in Gods ſervice, be it otherwiſe never ſo conform to the letter of the commandement.

They that are under this ſecond work and chang, have the Son of God in them, ſo as to be himſelf the keeper of their ſoules, by oath never to part with or give up his intereſt

intereſt in and Rule over them, unto any but the father. After this manner to receave, have and poſſeſſe the Son, is to beleeve and have life eternall, by the new and everlaſting Covenant. And not thus to receave the ſon, is the unbeleif, which when once it takes root, ſprings up with that bitternes and enmity againſt the principle, operation and Teſtimony of ſaving faith in true beleevers, (and ſo againſt Chriſt himſelf, who rules in their hearts by faith) as amounts in concluſion to the very ſecond death. For it carries them on, in to that irrecoverable impenitency and hardnes of heart, for which God ſwears, they ſhall never enter into his Reſt.

To be quickned and riſen with Chriſt in this ſecond work and chang, wrought in the ſoule by him, is that reſurrection into life which never is to ſe corruption or change more. And he that is thus borne of God, doth not commit ſin, that is, the ſin of unbeleif above mention'd, becauſe his ſeed remaineth in him, which keepeth him from ſo ſinning, and the evil one toucheth him not. This heavenly, immortall ſeed and birth of the life that is incorruptible, keeps the beleever in all trialls and temptations, fixed like a rock, and as mount Sion that cannot be moved from holding faſt the confidence of a lively hope, to the end, Yet where this reſurrection and immortall life is in the ſeed, it does not ſuddenly appear or ſhew itſelf in its owne likenes, according to the mightines of the power that works in us. But however, it is the power of faith, through which we are kept unto ſalvation. It is that, which (after we have paſſed over the day of temptation, the ſuffering ſeaſon) will be ſure to come forth in its powerfull operation, and make us perfect, ſtablish, ſtrengthen and ſettle us. Hence is it that Chriſt ſayes, if we have faith, (that is, of the right kind) but as a grain of muſtard ſeed, we ſhall find it to be of ſuch a growing, encreaſing nature, that though it be not preſently diſcerned, yet by it ſhall we be at laſt enabled to remove mountains, and nothing ſhalbe impoſſible unto it. This is Chriſts meaning alſo, when he ſayes, that he will raiſe up ſuch beleevers at the laſt day, that is, in the day appointed for the manifeſtation of theſe Sons of God, in which they ſhall appear as indeed they are, to every eye. And the eye that ſees them ſhall acknowledg them: the eare that heares them, ſhall bear witnes unto them, that they are the ſeed that God hath bleſſed, not only by ſtrengthning them with might in the inner man, and rooting them in love, but viſibly raiſing them up in his power, to the rendring of them mighty in word and deed. With this kind of reſurrection, that ſhalbe viſible in the eyes of enemies and all beholders, it is, that Chriſt will raiſe up the ſons of God (before deſcribed) and cauſe them to live in his ſight, in this third day, at the breaking forth of the brightnes of his ſecond perſonall appearance, as the Kingdom of his power, with which (as with the latter rain) he will viſit and refresh the habitable part of his earth, and at ſame time, burne like an oven, in flames of fire, to the conſuming and deſtroying of all his adverſaries.

The way that God will take to make his ſons manifeſt in this day, is by a powerfull work of redemption that shalbe wrought and paſſe upon the outward as wel as inward man of the heart; upon the ſpeaking, acting powers, as well as upon the underſtanding and intuitive faculties of the mind, to the freeing of them both from the bondage of corruption, and ſtating the whole perſon of the beleever in the glorious freedom of righteouſnes and true holines.

7. This shalbe effected, firſt, by the miniſtry of the holy Angels, as the Elias that is to come, who like the foure winds of heaven, shall breath with their influencing gales of propheſy upon the ſpirits of all men, but eſpecially upon beleevers, to the gathering them up into a life of ſpirit, and cauſing them to be (as it were) abſent from the body, in order to be preſent with the Lord, whilſt yet in the body;

2. Secondly, This work shalbe carried on by the revelation of the ſon himſelf from heaven, for the changing of our viile bodies into the likenes of his moſt glorious body.

We find (Mark. 1. 1, &c.) that John Baptiſts miniſtry, though but the meſſenger ſent before Chriſts face, to prepare his way in preaching the baptiſme of repentance for the remiſſion of ſins, is called the beginning of the goſpel of Jeſus Chriſt the ſon of God. And the Evangeliſt luke (chap. 1. 15.) deſcribing that which qualified John for his miniſtry, tells us in the words which the angel ſpake to his father Zachary, that he was filled with the holy Ghoſt from the womb, for the rendring him a fit meſſenger to usher in the comming of Chriſt in the flesh, by going before him in the ſpirit, and power of Eliah, whoſe work is to reſtore all things, making them right and ſtreight; but he is to leave the work of regeneration, and miniſtry of the new creature being and life, to the ſon himſelf.

The ſubject which both theſe miniſtries cheifly reſpected, in the day of the diſpēſation of Chriſts firſt appearance, was the inward man of the heart, for the rooting and grounding it in love, and ſtrengthning it under the many and various trialls of the croſſe, and temptations that were to be undergone. For beleevers are to beare about in their bodyes, the markes of the dying of the Lord Jeſus, whilſt he is in his far countrey. He hath appointed them a warfare to manage with the ruling powers of this world, in a way of Teſtimony or witneſſ-bearing, and therein not to love their lives unto death, but in faith and patience to poſſeſſe their ſoules. Nevertheleſſe, leaſt they might imagine thereupon (as they are too apt to do) that their faith, if it were of the right kind and unfained, would preſētly come forth into its powerfull operation, he warily cautions them therein, and corrects that miſtake, by intimating that this was a thing they were not to expect, till they had shared with him in his ſufferings, continued with him in his temptations, and given proof of their ſervice and obedience to him, in and under the croſſe. For (ſayes he) which of you having a ſervant, plowing or feeding cattel, will ſay to him by

and

and by, when he is come from the feild, goe, sit downe to meat? will he not rather say to him, make ready wherewith I may sup, gird thyself and serve me, till I have eaten and drunken? Wait but till such time as that which is yet behind of my afflictions in my members, by them to be borne, shalbe filled up, and afterwards ye shall eat and drink. The season for your eating and drinkiug with me at my table, in my fathers Kingdom, will then come when the work of faith in you shalbe fulfilled with power, and I shalbe admired in all that do beleeve.

This is that which is properly to be wrought and effected by Christ at his second comming, upon the sounding of the seventh trumpet, and at the preaching of the everlasting gospel, which is not another but the same gospel of Jesus Christ the son of God, that the ministry of John Baptist was sayd to be the beginning of. But it is called everlasting, from the differing kind of effect and operation it will have, (especially upon the outward man and sensuall part of the mind) from what the dispensation of it under Christs first appearance had. For that which was then sowne in weakenes, and left the possessors of it exposed to various sufferings from the powers of this world, shall now be raised in power at this last day; to the clothing and furnishing their very outward man, with an ability to handle the powers of this world, and all adversaries whatsoever, as they shal se good.

That which for the most part is atteined unto, under the dispensation of the gospel, in the day of Christs first appearance in spirit, is but a restitution to that which yet is mutable, a repentance and a reformation that in time of triall failes, being repented of and turned from, upon which such persons sinke downe into a dreadfull apostacy from God, and from the holy commandement delivered to them. But at the day of Christs second appearance, the works of righteousnes shall come forth with power and prevalency, triumphing over sin in all for a season, as well as in true beleevers, but in these it shalbe permanent and abiding. The life of the immortall seed shall make them perfect in love, and shall by the ministry of glory in Christs second comming, be made manifest and visible to every eye. The sun of it shall never set more. This is that which we are commanded to wait for, because it will surely come and not tary. He that beleevs will not make hast, but is taught with the hasband man to wait for this precious fruit of the earth, and to have long patience, till the latter rain be receaved as well as the former.

Now the receaving of the latter rain is not to be looked for (in the course of good husbandry) till the seed be in the earth, and hath had its season there to corrupt, chang its forme, die, and spring up with a new eare against the harvest. Happy shall they be who endure to the end, taking the prophets and other holy men that have gone before them, for an example of long-suffering and patience, having heard also of the exemplary patience of Job, and seen the end of our Lord himself, who passed this way to the crowne, and warns all his true followers to expect the like.

The work of Eliah, (as hath bin shewed) is to turne men from sin by repentance, and to cause them to returne by faith to the living God, enabling thē to performe their whole duty to him, as by his law we are commanded. Ourblessed saviour (Mat. 17. 11, 12.) mentions two distinct commings of Eliah, or two Eliahs. One Eliah, (says he) meaning Iohn Baptist, is already come: the other, (meaning that foreruning dispensation, that is the beginning of the everlasting Gospel) is that which commeth or shall come; and it is to be waited for at the sounding of the seventh Trumpet. The latter Elias is first mention'd by our saviour, (v. 11.) that is to come and restore all things, or be the preparatory messenger to that appearance and comming of our Lord, that shall compleat the restitution of all things, (Act. 3. 21.) as he hath spoken by the mouth of all his holy Prophets since the world began. Enoch before the flood Prophesied of this latter comming and appearance of Christ, saying, behold, the Lord commeth with ten thousands of his Saincts, Jude v. 14.

So then, these two commings of Eliah answer to the two commings of Christ, the two dayes of the Son of man, the early and later rain of his first and second appearance, both of which make up that one third day above-mention'd, that Hosea speaks of. John Baptist, in his ministry, which was the first comming of Eliah, was coursely enterteind by Herod, who did to him what he would. But there is another Elias to come, though very much opposed by many, who endeavour to confound Christs words in the fore-mentioned Scripture, as if they were all to be understood of John Baptists Ministry only, and did not assert or declare Eliahs second comming. But the context makes it plain; Eliah commeth or shall come and restore all things. This our Lord said, after they had done what they would to the first Eliah, which he acknowledged was come already. And both jews and Christians do understand (Mal. 4: 5, 6.) of Eliahs second comming, in the end of the world, immediatly before the great and dreadfull day of the Lords second comming, For then the like universall corruption, apostacy and violence, yea greater and of a deeper die and malignity (because contracted in times of greater light) then that of the old world in Noahs dayes, will certainly appear, and stand in need of such a refining fire as the ministry of Eliahs second comming will be found to be, in order to restore all things out of that desperate, evill, and forlorne estate. And then shall those that fear the Lord, tread downe the wicked as ashes under the soles of their feet; Mal. 4. 2, 3.

This is to be the work of Eliahs second comming; but how, and by what ministry shall it be wrought? It will assuredly be found to be the beginning of the preaching of the everlasting Gospel of Jesus Christ, that is to say, of the Gospel preached by that trumpet that gives the certain second, and makes manifest the Sons of God in an immutable everlasting state of righteousnes and glory, here upon earth; in a Kingdom that cannot be shaken, which is to succeed

ceed all other Kingdoms, shewing itself to be the stone cut out of the mountains, that will fill the whole earth.

This everlasting Gospel, we are told, (Revel. 14. 6, 7.) is to be preached by an angel, flying in the midst of heaven, that must with a loud voice, say unto them that dwell on the earth, and to every nation, kindred, tongue and people; fear God and give glory to him, for the houre of his judgment is come This is the houre or the day of that great judgment, wherein God will judg the world by that man which he hath ordeined, Jesus Christ. This houre and day is to have continuance in the course of its execution on the earth, for the space of a thousand years. During this time, the Kingdoms of this world shal become the Kingdoms of our Lord and of his Christ, as holding of him their universall head, and exercising all their authority under him; Revel. 11. 15. So then, in effect, Christ alone shall reigne and be exalted in that day, one Lord and his name one, over all the earth.

This day is to begin (as hath bin said) with the second comming of Eliah, and is described in the Scriptures of truth, as to the severall particulars thereof.

The seventh angel sounds, by reason whereof it comes to passe, that there are great voices to be heard in heaven, appointed by Christ, (as he is the bright morning star, and head of all Principalities and powers, the true Michael and Archangel) to seize upon all scepters and governments of this world; to take the Rule and visible power out of the hands of all the Potentates of the earth, and reassume it in such a wonderfull manner into the hands of the holy and elect angels, (who under Christ are appointed the higheſt and cheif Rulers of the visible world) that by the astonishing dispensations of Gods providence in that season, it will appear and be acknowledged, that Christ hath begun and entered upon the taking to himself his great power, in order to exercise his visible Rule, as the great, only and universall King over all the earth. This he will do, to the intent that the living may know, that the most high ruleth in the Kingdom of men, giving it to whomsoever he will. Yea, it shalbe acknowledged and seen that under the most high, the heavens do rule, Dan. 4. 26. All matters shall at that time be carried on in the earth, visibly, by the decree of the watchers, (v. 17.) the supream counsell and senate of judicature wherein the holy angels shall sit and exercise jurisdiction under Christ, for the good of his church on earth. They are ministring spirits in this very respect, sent forth and authorized for this employment, even to minister for them who shalbe heirs of salvation; as it is written; all things are yours, and ye are Christs, and Christ is Gods. In that day (saith Christ) for brasse I will bring gold, and for yron I will bring silver, for wood brasse, and for stones yron; (so glorious will then the restoration of al things be) and I will also make thine officers peace, and thine

exactours righteousnes. Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls of defence, salvation; and thy gates of justice, prayse. Then the haughtines of man shalbe layd low, and his lofty lookes brought downe; and the worshippers of idols shall goe into the holes of the rocks and caves of the earth, for fear of the Lord, and of the glory of his majesty, when he shall thus arise most terribly to shake the earth; Esay, 2. The same thing is promised, Haggai 2: 6, 7. Yet once, it is a little while, and I will shake the heavens and the earth, the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come; that is to say, after the terrible, forerunning dispensation, ministred by Eliah, (that went up to heaven in a fiery chariot to take his seat amongst this heavenly colledge of angels, and be in that glory with other the spirits of just men made perfect,) shall the desire of all nations (Christ himself) come, to perfect and consummate what is left wanting in the operation of the former ministry, and fill his owne house with glory in the sight of the whole world, during the space of a thousand years.

2. But 2dly, although at the sounding of the seventh trumpet, it do come to passe that there be great voices in heaven, what is that to the inhabitants that are on earth, those that are at home in the body, absent from the Lord, whose spirits are fast asleep in the earth, to wit, in the organicall life and exercise of bodily senses? Will not they be out of the hearing of the sound of these heavenly voices? At least, will they be able to understand their meaning, unlesse what is uttered by the angelicall tongues, be in words easy to be understood by the spirit of their minds who live and dwell in mortall clay, and that an easy understanding thereof also be communicable to the sensuall part of the soule, which is as the door to take in and give out againe, what shalbe heard by the sound of such a heavenly Trumpet? By what is recorded for our instruction, we may be assured, this is not impossible nor unpracticable. It hapned thus to the Apostle John, before his change by death, even whilst he was a prisoner and a banished man in the Ile of Patmos, for the Word of God and testimony of Jesus Christ. He looked, and behold a door was opened in heaven. By the opening of that door, he came to be made able to hear the voices in heaven, the first and second voice of the angel (Revel: 4. 1. 10: 8.) as it were of a trumpet, talking with him, which sayd, come up hither, and I will shew thee things which must be hereafter. By the power of that voice calling him, he was immediatly in the spirit, that is, as Paul, absent from the body. He had such an awakening of his inward senses wrought in him, such an opening and making of them meet to heare and receave what by the tongue of the angel was to be delivered, that he was in the spirit, or in the exercise of the same kind of life and manner of conversing with spirits, that they are in one with another, or that the spirits of just men made perfect do use with the holy angels, when in the state of soules seperate from the body, made equall to angels, and children of the resurrection, in the first degree or

step

ſtep of it, which is called (Revel. 20) the firſt Reſurrection. The Apoſtle does there ſpeak of the time, when this way of heavenly converſe between the ſaincts that are on earth and the holy angels, shalbe frequent and uſuall, and no ſuch wonder or ſtrang thing, as yet by moſt it is accounted.

This will be brought to paſſe by the opening of the door in heaven, interpreted by Chriſt himſelf, (Jo. 1. 51.) in his anſwer to Nathaniel. Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, beleeveſt thou? Thou shalt ſe greater things then theſe. What greater things? A door open in heaven, as a means of eaſy and familiar entercourſe between the inhabitants of heaven and dwellers on earth. The angels are to be employed as meſſengers of intelligence between Chriſt and his Saincts, before the time of his owne perſonall converſe with them on earth. For (ſaith Chriſt) verily, verily, I ſay unto you; Hereafter you shall ſe heaven open, (or the gate and door that is made into it and kept open by me) for the aſcent and deſcent of my holy angels, between me and my Saincts on earth. At that day Chriſt wilbe glorified in his Saincts, and honour them in the ſight of them that hate them: God will anſwer them before they pray; whilſt they are yet ſpeaking, he will heare, and ſpeedily avenge them of their adverſaries. He will grant them the deſire of their hearts.

But when will this day be, that theſe great and wonderfull things shalbe ſeen? The text is plain and expreſſe, Revel. 11. Tis evidently to begin at the riſing of the witneſſes, who shall immediatly upon their riſing, be thus in the ſpirit, as John was on the Lords day, in the Ile of Patmos. This wil be the proper and uſuall diſpenſation in that day of the Lord, that is to begin at the ſounding of the ſeventh trumpet. The ſpirit of life from God shall then enter into the witneſſes, ſet them upon their feet, and immediatly qualify them to be in the ſpirit, or have their inward ſenſes awakened and fitted to hear and receave meſſages from heaven, and the knowledg of the mind of their Lord, by the immediate impreſſion and inſpiration of angels, employed by him for that purpoſe.

We know this was frequently the caſe with Daniel and moſt of the other dear ſervants and prophets of the Lord. Unto Jacob this great myſtery and truth was moſt particularly and diſtinctly foretold in the ladder which he ſaw, the feet whereof touched the earth and the top of it reached to heaven, and behold, the angels aſcending and deſcending upon it, and the Lord himſelf ſtanding above, and ſpeaking by that means unto Jacob, acquainting him thereby with his mind, and giving to him moſt rich and precious promiſes. The interpretation of this ladder was not only made by our ſaviour to Nathaniel, as we have opened, but it was at the ſame time given to Iacob with the viſion itſelf, as appears by the Reſult that came into his mind thereupon, when he ſayd, How dreadfull is this place? It is the very houſe of God, where his throne is. It is the very gate of heaven, through which by the miniſtry of angels (in the hand of Chriſt, as he is the ſon of man, and hath the uſe

and

and exercise of all kinds of humane sense, in perfection, in his glorified manhood) the inward and outward man of the saincts shalbe so affected, changed, and transformed, as to give them a kind of entrance into, and a being in heaven, even whilst they are yet here in the body.

This Christ wrought and obteined the power of, when he ascended up a bove all heavens, and as man, did come to have a more excellent name then the angels. Now that he ascended, what is it, but that he (who was in the forme of God, and counted it not robbery to be equall with God) did first descend lower then the angels, into the fashion of an earthly man, the lowermost part of his habitable earth, (Prov: 8: 31.) even the animalish and sensuall nature of man, using and exercising as well the bodily as spirituall senses, appertaining to the very naturall man. When he had done this, by laying hold on the seed of Abraham, and receaving it into personall union with himself, he set up that ladder in his owne person, the feet whereof stand on the earth, whilst the top of it enters into the highest heaven. For he that descended, is the same also that ascended far above all heavens, that he might fill and fulfill all things. That therefore which Jacob pronounced in the spirituall interpretation of his vision, is most undeniable. This is none other (sayes he) then the house of God, the building not made with hands, whose builder and maker is God; the fathers house, wherein are many mansions, built by the eternall WORD and wisdom of the father, in the person of the mediatour, considered as he is the first borne of every creature, and the beginning or first begotten from the dead, (Col. 1.) in whom is that life that is the light of men, who was before all things, and by whom all things consist.

The way for God (that is the high and lofty one, inhabiting eternity) to descend and come to dwell in the humble, broken and contrite spirit, as the place of his rest; and the way for the humble, poor, and broken spirit to ascend into the persence and sight of God; all this was wrought out in our nature, by the WORD that made himself flesh, and in that body, died, rose again and ascended where he was before, as in the volume of Gods book it is written of him. This he told his owne disciples (Jo. 14.) In my fathers house are many mansions. If it were not so, I would have told you. Behold, I go to prepare a place for you; to set the ladder, by which the ascent and descent is contrived into my fathers house, for such as you are. And if I goe and prepare a place for you, you may be sure I will come againe, and gather you unto my self, that where I am, ye may be also. At his comming again, the same Apostle John finds the thing to be true, that his Lord had promised. For (Revel. 11. 12, 19.) it appears that upon the rising of the witnesses and sounding of the seventh trumpet, the temple of God wilbe opened in heaven (which is the same opening of the heavens before-mentioned, (Jo. 1. 51.) and there wilbe seen in his temple the arke of his Testament, the law of the two tables, written in the heart of Christ the Son of Man, from whose presence the fiery

law

law is to be dispensed by the ministry of angels, at which there wilbe lightnings, voices, thunderings, an earth quake and great haile.

The door into heaven being thus set open, the risen witnesses are spoken to, (v. 12.) saying, come up hither, or be with me in the spirit, in a mind fitted to enterteine converse with me, by the ministry of the holy angels. And for such a blessing and benefit, be not unwilling (as often as there shalbe occasion) to be absent from the body, that you may be present with the Lord. For if herein you should appear vile in the eyes of wordly men, as men beside yourselvs, as David did in dancing naked before the arke; yet is it to God. And when you change againe from that inwardnes of life with God, to be more in outward converse with men, and more sober in their thoughts, it is for their sakes, and for their great benefit rather then yours, that thereby you may be able to turn many of thē to righteousnes.

In this sence, (not excluding the literall) it will be found true, that the saincts shalbe called to be and live in the spirit with Christ, and to walk with God on earth, before their translation, as Enoch did. Answerable to this, it is said, Dan. 12. 2. compared with 1Cor. 15. 51, 52. And many of thē that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt. The spirit of our mind which sleepes in the dust of the earth, wilbe wrought off from that love and delight it is apt to take in making the body its home, and exerting itself in such kind of operations as are in and by the use of our bodily organs, and wilbe gathered and carried up by the ministry of the holy angels, (forming a meetnes in the senses of the inward man of the heart) into a converse with them, and with Christ himself in spirit, as a better home and city of habitation then that of the dust of the earth, wherein it hath bin so long an inhabitant. In order to this, the soule will be endued or clothed upon with a hearing eare and a speaking tongue, like to that of the angels, in their immutable state. And for this self same thing we are wrought by God, who hath given us the earnest of his spirit already in some degree, but will give it in the highest degree and measure it is atteinable before the change that comes upon us by death, when this body is to be layd downe and brought into a state of actuall separation from the soule. This change by death, unto those that have partaken first of this awakening, shalbe very easy, like unto the translation of Enoch, who saw not death, or had no sense of it in a way of pain or horrour. His passage was sudden and in a moment, very easy and desireable. The Apostle Paul therefore, speaking of this kind of change, that should happen at the sounding of the seventh trumpet, even in the beginning of it, (as we have opened) does say; behold I shew you a mystery, that which as yet is a great secret, but hereafter shalbe very commonly experienced; we shall not all sleepe, but we shall all be changed, in a moment, in the twinckling of an eye, at the last trump. For the trumpet shall sound, and the dead shalbe rayled incorruptible. Those whose spirits were before, as

'twere, asleepe in the dust of the earth, and dead in respect of the spirituality and heavenlines they are now awaken'd into, wilbe acknowledged as in that kind and degree of resurrection, which wilbe made knowne at the rising of the witnesses. They shall not die, that is, leave the body with any painfull sense of death, but in a moment shalbe changed and translated into glory. This awakned, risen state, is not that which shalbe peculiar only to the saincts; but wicked men, the children of perdition, in way of everlasting contempt, shall also partake of it, with a like way of operation upon the spirit of their minds, by wicked angels, transforming themselvs into angels of light, and hoping by this means to gaine credit to their ministers as ministers of righteousnes also, which in a way of counterfeit resemblance, the father of deceit wilbe preparing, during this ministry of Eliah, till he be bound up by Christ from any more deceaving of the nations in this kind, or any other.

This the Apostle Paul does very cleerly intimate, (1 Cor: 13. 7.) where he admits, there may be those that may speake not only with tongues of men, but also of angels, who yet not having or living in the spirit of love, there described, will be found to be but as sounding brasse and tinckling cymballs, vessels of great contempt, compared with those that make the right and true musick, (Revel. 14.) those harpers that are taught how to sing the song of Moses and of the lamb in sweet harmony and consortship together, and thereby turne many to righteousnes, who shall shine like bright morning stars.

3. The third particular then, that shalbe an eminent effect of Eliahs second comming, is the raysing up in the world a more excellent way of preaching, hearing and obeying the gospel, then ever yet hath bin knowne upon the face of the earth; even that which (Rom. 11. 15.) is deservedly called life from the dead, and is to be the means of bringing in the fullnes both of jew and gentile. This is darkly pointed out by Dives in the parable (Luk. 16. 30.) when in his answer to Abraham, he sayes, that if one went to his brethren from the dead, they would repent, hereby glancing (as 't were) at such a kind of excellent and powerfull ministry, as was intended by God to be set up in the world, whereby to bring men to repentance, or as Luk. 14. 23. to compel them to come in, that Gods house may be filled with the fullnes both of jew and gentile.

This kind of ministry is that, wherein both for cleernes and certainty of the matter preached, and the power of that spirit in which it is ministred, shalbe beyond all that hath yet bin seen or experienced in the church. For in this day the heavens shalbe commanded to drop downe from above, and the skies to poure downe righteousnes, and the earth to open and bring forth salvation, that righteousnes from heaven and in the earth may spring up together, and this by the Lords owne most powerfull forming and creation, Esay. 45. 8. So Psal. 50. 1, 6. The Lord, the mighty God hath spoken, and called the earth from the rising of the Son to the going

going downe thereof. Out of Sion, the perfection of beauty, God hath shined, Our God shall come and shall keepe no longer silence. A fire shall devoure before him, and it shalbe very tempestous round about him. He shall call to the heavens from above, or make use of the angelicall ministry in the judging of his peoples cause for them, as those that he will first employ to go before him and declare his righteousnes, and then afterwards will he come in his owne personall appearance, and shew that he is judge himself.

Christ will give the angels a call, nay, a command and commission, to prepare the hearts and mouthes of the saincts, as trumpets, through which they may give a certain sound, to the making manifest the knowledg and vision of God and of his law in both his Covenants, so plaine, that those who run, may read it. And unto this selfsame thing, the heart and mouth of those that God will think fit to use in this ministry, shalbe wrought by Christs spirit, as the most glorious earnest they can receave here on earth of the life in glory, which they shall for ever enjoy with Christ in heaven. For it shall come to passe, that those who are thus called into this ministry, shalbe found speaking with the tongues, not of men only, but of angels, and to have also the love requisite to distinguish them from all counterfeits. Yea, they shall have this love of Christ and the spirit of it perfected in them, to the casting out of all torment and feare, making them bold as a lion, fearing the face neither of devils nor of men, in the discharge of this their ministry, which shalbe so powerfull as to turne many, even innumerable multitudes to righteousnes, to the admiration of all beholders. The Gentiles shal come to this light, and Kings to the brightnes of the very rising thereof Then shalt thou se and flow together; and thine heart shall fear and be enlarged, because the noise or abundance of the sea shalbe turned towards thee, (or multitudes of prophane persons who before were to be seen foaming out their owne filth, shall now be converted to thee) the forces of the Gentiles shall come unto thee, Esay: 60: 5. And not the Gentiles only, but the Jews also, (or the mysticall earthly Jerusalem, consisting both of Jews and Gentiles) that earth shalbe made to bring forth in one day, that nation shalbe borne at once. That Zion, so soon as she travels, shall bring forth her children, whose wall the sons of strangers shall build up, and their Kings shall minister unto her. For in my wrath sayth the Lord, I have smote thee, but in my favour I have had mercy on thee. Therefore thy gates shalbe open continually, they shall not be shut day nor night, that may bring unto thee the forces of the Gentiles and their Kings with them. For the nation and Kingdom that will not serve thee, shall perish. Yea those nations shalbe utterly wasted. In these beleevers shall Christ be admired, and to the exercise of their faith all things shalbe possible. The power of the keyes shalbe so committed to them as is promised, that whatsoever they bind or loose on earth, shall be bound and loosed in heaven. These will be found to be the angels that come forth out of the temple, with the seven

vials of Gods wrath, commissionated to poure them out upon the beast, the whore, the false Prophet, and the whole Kingdom of Antichrist. They shall not need to take care, as to what they are to speak and answer for themselvs, when they are brought before Magistrates for Christs name sake, for in that houre a mouth and wisdom shalbe given unto them, which their enemies shall not be able to resist.

3. The third particular that shall accompany the second comming of Eliah, is the necessary consequent and product, that shall and must attend the excellent and powerfull ministry, above made knowne; For it is by the breath of this mouth of the Lord in his servants, (the loud, plaine and certaine sound of this seventh Trumpet, even when it begins to sound) that Jacob must arise, as low and as small as he and the dispersed seed of God will at that time be judged to be, in the eye of the world, or in their owne sight, Ezek. 37. 11. These bones, however they seeme to be dried up, must live; and by this breath of prophesy from the Lord, that is to enter into them, they shall once againe stand upon their feet, with that firmnes and stability, as never to fall more.

When the command is once given for the spirit of prophecy to come forth in that excellent and powerfull way of ministry before-mentioned; it will first make a great noise amongst the inhabitants of the world. It wilbe a voyce of noise from the city, a voyce from the temple, a voyce of the Lord, rendring recompence to his enemies. And after the noise, which shalbe occasioned by this voice of the Lords second appearance, (to the great joy of his saints, and utter shame of his and their enemies) there shall immediatly follow a great shaking or earth quake, wherein a tenth part of the city shall fall, to make way for the more easy and ready comming together of the dry bones, which will thus gradually become an exceeding great multitude, in excellent order. For first, the sinews and flesh will come upon them, and the skin will cover them above, but no breath in them yet. This is a typicall description of the state of the witnesses, who do for a season lie as it were breathlesse and dead in the street of the great city, spiritually called Sodom and Egypt. But upon the command given to the breath of prophesy, that was called from the foure winds, to breath upon these slain, and cause them to live, the breath comes into them, and they live and stand upon their feet, an exceeding great army, even these dry bones of the whole house of Israel, who looked upon themselvs a little before, as those whose bones were dried, whose hope was lost, and who were cut off for their parts. For at this time, God will open as it were the very graves of his people, and cause them to come out from thence into their owne land, the land of the promised spirit, Emmanuells land, by putting (after this admirable and extraordinary manner) his spirit within them, that shalbe in them and to them, as life from the dead, causing them to know that the Lord hath opened their graves for them, and brought them into their owne land, by vertue of the everlasting Covenant

nant that he hath made with them, and hath set his sanctuary in the midst of them for evermore.

The Lord in this day will performe the word spoken by the Prophet Micah, (chap. 2: 12, 13.) I will surely assemble, O Iacob, all of thee. I will surely gather the remnant of Israel. I will put them together as the sheep of the flock, in the midst of their fold. They shall make a great noise by reason of the multitude of men. The breaker up is come up before them: they have broken up and have passed thorow the gate, and are gone out by it, and their king shall passe before them, and the Lord on the head of them. For the children of Israell shall abide many dayes without a King, Prince, or sacrifice, image, Ephod, or Teraphim. And afterward, shall they return, and seeke the Lord their God; and David their King, and shall fear the Lord and his goodnes in the latter dayes, when the Mountaine of the house of the Lord shalbe established upon the top of the Mountains, and the law shall goe out of Zion, and the word of the Lord from Ierusalem, Esai. 2. And I will assemble her that halts, and will gather her that I have driven out, and her that I have afflicted, and will make of the one a remnant, and of the other a strong nation, and the Lord shall reigne over them in mount Zion, from thenceforth even for ever. And nation shall not lift up a sword against nation, neither shall they learn war any more. For all people will walk in the name of their God, and we will walk in the name of the Lord our God, for ever and ever. For a small moment I have forsaken thee and hid my face from thee, but with great mercies and everlasting kindnesses will I gather thee. For thy maker is thy husband, the Lord of hosts is his name; and thy Redeemer, the holy one of Israel, the God of the whole earth shal he be called. Behold, they shall surely gather together, but not by me. Whosoever shall gather together against thee, shall fall for thy sake. For all thy children shalbe taught of the Lord, and great shalbe the peace of them. In righteousnes shall they be established. They shalbe far from oppression, feare or terrour. No weapon that is formed against thee, shall prosper, and every tongue that shall rise up in judgment against thee, thou shalt condemne. This is the heritage of the servants of the Lord, and their righteousnes is of me, saith the Lord. This is Israel my servant, Jacob whom I have chosen, and the seed of Abraham, my freind.

These and many more like precious promises we meet with in the Scripturs, concerning a most prosperous and glorious state, that shall visibly come upon Gods people even in this world, according to the assurance thereof given unto Abraham, that he in his seed should be heir of the world. All these promises are reducible only to the state of those times that shall certainly be brought upon the stage of this world, when the Kingdom and second appearance of the great God and our saviour Jesus Christ, shall shine forth in its brightnes upon earth.

This is that which is not only promiſed ſo very often, and teſtified by all the Prophets, but was much ſpoken of and beleeved amongſt the Jews before Chriſts comming in the flesh. It was univerſally receaved alſo in the firſt age after Chriſt, and all were accounted hereticks and deniers of the reſurrection that did not acknowledg it. And in that great Council of Nice, called by Conſtantine the great, it was aſſerted in an article of their Eccleſiaſticall doctrine, to this effect; That by foreknowledg God did not make the world in that height of perfection at firſt, which he inrended to bring it unto in the end, becauſe he foreſaw, manwould ſin. Therefore (ſay they) we expect new heavens and a new earth, according to the ſcriptures. And then (as Daniel ſayes) the ſaincts of the moſt high ſhall take the Kingdom, and there ſhalbe a pure and holy world, a Land of the living and not of the dead. This David by the eye of faith foreſaw, when he ſayd, I ſhall ſe the goodnes of the Lord in the land of the living, the land of the humble and meeke. Bleſſed are the meeke, for they ſhall inherit the earth, and be clothed, beautified and adorned with ſalvation. So Eſay. 26. The foot ſhall tread downe the lofty city, even the feet of the poor and the ſteps of the needy.

This great truth, was thus witneſſed unto, then, and afterwards alſo, till the adverſaries knew no other way to avoyd it, but by denying the book of the Revelation to be ſcripture.

In the beginning alſo of the reformation in England, in a catechiſme ſet forth in Edward the ſixths time, and by him authorized the laſt year of his reigne, that part of the Lords prayer, Thy Kingdom come, is thus commented upon. Hitherto we ſe not all things put under the feet of Chriſt; we do not yet ſe that ſtone cut out of the mountaine without any work or endeavours of man, that is to breake and diſſipate into nothing the great image deſcribed by Daniel, that the little ſtone which is Chriſt, may poſſeſſe and obtein the empire of the whole world, according to the graunt of the father. Antichriſt is not yet deſtroyed, whence it is, that we are to deſire and pray, that in Gods due time it may be done, and that Chriſt alone way reigne with his Saints, according to his divine promiſes; that he may live and reigne on the earth, according to the laws of the holy Scriptures, and not according to the traditions and lawes of men, and the tyrannicall will of this world. So have we it, in that Catechiſme.

Another paſſage there is, relating to this ſubject in the ſame book, upon the article of the laſt judgment, diſtinguishing between the end of the world, and the laſt generall judgment, ſaying, that the holy Scriptures call the end of the world, the time of conſummation, the fullfilling of the Kingdom and myſteries of Chriſt, in the reſtitutiõ of all things. It ſeemes but agreable to reaſõ, that the dayes ſhould come, wherein the corruption, chang, and ſin, to which the whole world hath bin hitherto ſubjected, ſhould ceaſe. This ſhall be done by fire, as gold is refined, by which it ſhalbe brought to its laſt and higheſt perfection. And this, man, the leſſer world,

ſhall

shall much more experience, in being freed from the bondage of corruption, and brought into the glorious liberty of the Sons of God. For mans sake therefore the visible frame of heaven and earth shalbe renewed with a much more pleasant and beautifull face or forme, then it had before. But secondly, as to the last and generall judgment, the answer is; Christ shall come, at whose voice the dead shall arise, and be made perfect in soule and body. And he shall sit on the throne of his majesty, seen by the whole world, and pronounce the finall sentence, upon the testimony of every ones conscience, out of his owne mouth. Then the Sons of God shall compleatly possesse that Kingdom of immortality and eternall life, which was prepared for them before the foundation of the world, and shall reigne with Christ unto all eternity. But the wicked, which do not beleeve, shalbe cast into eternall fire, appointed for the devil and his angels.

This distinction between the dayes of the end of the world, and the work proper to them (called the last dayes, and the great day of eternity, or the last judgment) is well explained and cleered by Mr. Mede, who gives the account before mentioned, in these things. In a word, he declares his judgment to be; that the seventh trumpet, or thousand years reigne of Christ on earth, conteined therein, is that great day of the Lord, the day of his Judgment, so much celebrated among the Jews in their writings, and from them taken up by our Saviour and his Apostles, not a day of a few houres, (as some suppose) but a continued interval of many years, (wherein Christ shall first destroy all his enemies, even death itself) and shall end with the universall resurrection and passing of the finall sentence, winding up all in the resigning up of his Kingdom to the father, that God may be all in all. Thus the thousand years is no distinct time from the day of Judgmeut, neither before it nor after; but the same with it, the whole time, during which this great day of judgment does continue, in the very beginning whereof, Antichrist shall finally be destroyed, and not before. These therefore, in Scripture, are called the times of Christs Kingdom, wherein he will shew himself the blessed and only Potentate, the King of Kings and Lord of Lords, and this for the space of a thousand years, in the last period of which, comes the last and finall sentence (before mentioned) to be pronounced and executed.

The reason therefore why the excellent promises (above recited) are not yet performed, is twofold.

1. The times for their performance are not yet fully come, though very neer. But most certaine it is (as we have heard) that they shall and will come.

2dly. Because the seed also to which they are made, is not yet come to be made manifest as they shalbe, in distinction from all counterfeits and false pretenders, which say they are Jews and are not, but do lie. This discrimination, and certaine, cleare discovery of the true seed of God from the false, will be begun to be made by the ministry of Eliah, or the ministry that shall rise up in the spirit and powers already described.

This

This excellent miniſtry muſt and wilbe attended with a church of ſaints anſwerable, which ſhall conſiſt of the riſen witneſſes, the dry bones that this ſpirit of propheſy brings out of their graves, from the foure winds of heaven, cauſing them to ſtand againe upon their feet, an exceeding great army. All of them are to be quickned by the means of this powerfull and glorious miniſtry, with a ſpirit of life from God, that enters into them, and shews itſelf to be that life from the dead in them, which is never more ſubject to corruption. It is unto theſe alſo, that God ſayes by a great voyce from heaven, (which they are fitted with ears to heare) come up hither, and they do accordingly aſcend up to heaven in a cloud, their enemies beholding them; or rather, heaven is brought downe into their knowledg and poſſeſſion here on earth, whilſt as yet they are clouded with their mortall body, which (nevertheles) shall at laſt be changed in a moment, and they not ſe death. In the meane time, they shall experience their very mortall body freed from the bondage of corruption, and reſtored to the primitive purity, glory, uſe and ſerviceablenes unto the mind, which it had in paradiſe in the perſons of our firſt parents, before the fall. And to theſe shall it be given to ſe the opening of the heavens, long ſince promiſed by Chriſt, and the temple of God that is there, opened alſo, and in the temple the arke of the Teſtament, both which (Revel. 15. 5.) are put together, and called the temple of the tabernacle of the Teſtimony in heaven, which in that day shalbe opened; the true tabernacle or ſanctuary, which God pitch'd and not man; Heb. 8. 2. In this temple dwelleth the fulnes of the God head bodily, the viſion whereof is to be made plaine to the eye of our ſenſuall part, or to our inward bodily ſenſes, that by ſeing the mind of God in ſuch legible characters in the ſpirit and perſon of Chriſt, the like mind may be found and ſeen in all that are his, who are then to appeare in the ſame likenes, by ſeing him as he is.

That which Chriſt is, and in ſpirit shalbe ſeen to be, as the mind of the father is wrought out in him, the Apoſtle Paul points out, Philip. 2. 5, &c.

1. He is in the forme of God, the WORD of life, who was in the beginning, was with God, and was God. And thus conſidered, he accounts it not robbery to be Gods equall.

2dly, In the diſpenſation of the fulnes of time, the ſame that is in the forme of God, is alſo found in fashion as a man, and is made flesh, with the uſe of a living ſoule, in the very earthly and outward ſenſes of it, bearing the form and likenes of the firſt Adam in his primitive purity.

3. He that thus deſcended into flesh, and the lowermoſt parts of his habitable earth, (in which earthly make and nature, he became inferiour to angels, for the ſuffering of death) is the ſame that out of this does aſcend, and is exalted far above all heavens, by being made in his humane ſpirit, ſoule and body, the temple wherein all the fulnes of the God head dwells bodily, and a meet veſſel to receave, poſſeſſe, and

and be the minister of it unto others. He is the WORD of life, the brightnes of the fathers glory, the expresse character of his substance, by which this manhood is sealed and made heavenly, partaking with the living WORD, as he is the Angel of Gods presence, in whom is Gods name. He is the cheif and highest Angel, and as such, is head of all principalities and powers. And over and above all this, in his archangelicall estate, he is the true Michael, Gods equall, the man that is made Gods fellow, or second in the same divine throne of glory.

In these three cheif particulars, Christ, the temple of God in heaven, shalbe seen and made manifest, as that which he is and will witnes himself to be, in the hearts of all true beleevers, the sons of his love, that are to beare his likenes, and to be seen with his name and superscription upon them. In this respect it is, that he hath given that commandement, 1 John. 4: 20, 21. that he who loveth God in Christ, love his brother also, which those that doe not, will thereby prove themselvs liars, if they say they love God. For how can he love God or Christ, whom he hath not seen, that loveth not his brother whom he hath seen? There is a day comming, when that which Christ wilbe seen to be in himself, he wilbe seen to be also in his members, that shalbe receaved and gathered unto him, as joynt heirs and possessours of his fathers love and glory. When Christ, who is their life, shall so appear, they shall also appear with him in glory. They shall no longer remaine in their hidden and concealed state, wherein they are judged according to men in the flesh, whilst they live according to God in the spirit. Nor shall they any longer be like Princes walking on foot, whilst Servants ride on horse back.

Behold then, upon the opening of the temple of God in heaven, the powerfull and glorious effects that the ministry of the spirit, flowing from thence, shall produce and be accompanied with, for the making manifest the true Israel of God.

The Lord himself will descend, first, with the voice of the Archangel, that last and most glorious trump of God, Christs humanity, as head of the elect Angels, all principalities and powers being subjected unto him, who as he is the Son of man, is made the cheif of the āgels, and the prime minister of the WORD of life, for food unto them. This beginning of the sounding of the seventh Trumpet, is that which (as hath bin said) is the ministry of Eliah, and goes before the ministry that shalbe immediately exercised by the Son himself in his owne person. By Christs revealing himself from heaven, the head of angels, he employes them as his reapers in the end of the world or in the last times, to sever the wicked from among the just, and gather out of his Kingdom all things that offend. He will send a quickning Spirit of life from his presence, that will breath the breath of prophecy into the holy angels, those voices that are to be heard in heavē, saying, The Kingdoms of this world are become the Kingdoms of our Lord and of his Christ. These voices wilbe heard, as it were the voice of a Trumpet, talking with the Saincts on earth, and calling them up into the same heavenly converse with themselvs, causing them

immediatly thereupon, to be in the ſpirit, beholding the throne that is in heaven, and him that ſits thereon, as the head of thoſe holy and bleſſed ſpirits, who are all deſirous to do him homage and worship, refuſing to take that to themſelvs which is due only to their head, and which the ſaints themſelvs on earth, would be but too forward to give them, as was the caſe of John, Revel. 22. 8, 9.

Under this miniſtry and diſpenſation, the church and every particular member thereof, do become the children that are all taught of God, inwardly, by this heavenly breath or angelical inſpiration. For this qualifies and enables them by the ſight of the juſt one, to know the mind and will of God, and to do and fulfill it after Chriſt, as they ſe he hath done it before them, with a heart and ſpirit like unto his, as he is the ſon of man. And as ſo conſidered, he is head of the holy angels, by them ſpeaking to and inſpiring the church on earth. He is alſo the head of that church in God the father, that is above the angels, ſo as unto principalities and powers, the very elect angels, by the church in this ſence, (even the generall aſſembly of the firſtborne, whoſe names are written in heaven) the manifold wiſdom of God shalbe made knowne. By theſe divine men, who are the bride the lambs wife, he will shew himſelf ſpeaking and inſpiring the good angels in heaven, to all eternity, and judging the evill and wicked ones into the flames of eternall fire.

The firſt of theſe atteinments, is that wherein the lower and common ranke of beleevers (called in ſcripture, the fulnes of the gentiles, compared with the true Jews, Gods firſtborne ſons) are gathered into ſociety with the holy angels, into a copartnership with them, in an immutability of righteouſnes and glory, and ſo into Chriſt their head, as into their proper element and ſphere, in which they are rayſed up to live in his ſight, and to eat and drink with him at his table, in his fathers Kingdom, to all eternity. Over theſe the ſecond death never hath power. And this is called the firſt reſurrection, which the other ſort of beleevers, thoſe that are the fulnes of the Jews, do enjoy in common with them, during the thouſand years reigne of Chriſt on earth. And after that, they have a farther aſcent into the life and glory of the ſecond reſurrection, which is not to be revealed in the power of it, untill Chriſt have reſigned up the Kingdom unto his father, that God may be all in all.

But during the thouſand years reigne of Chriſt on earth, both theſe houſes of Iſrael shalbe gathered as sheep under one head and shepheard, into one sheepfold, and shine forth only in the life and glory of the firſt reſurrection, witneſſing to the headship of Chriſt, which he exerciſeth over the angels, and by them, over the very church itſelf, whilſt the Kingdom of the ſon is unreſigned by him into the hands of the father.

The life and glory of both theſe reſurrections (whether as they reſpect the mind or body of the true ſaincts and children of God, or both) is that immortality which is brought to light by Jeſus Chriſt, the life from the dead, which will shew itſelf

itſelf in the times appointed thereunto, and tranſlate us at length into eternity, where time shalbe no more. And we are begotten (even while here in our mortall bodies) through fellowship with Chriſt in his reſurrection, unto a lively hope of this inheritance incorruptible and undefiled, which fades not away, ready to be revealed in theſe laſt times. Untill then, it is in faith only, and the ſeed of it does beget and produce the two ſorts of beleevers, ſo frequently mentioned, who now by this miniſtry of Eliah are beginning to be made manifeſt, and shalbe diſtinguished as the true Iſrael of God, from all ſtrangers and deceitfull workers whatſoever, that either love or make a lie.

The firſt of theſe, are in their principles ſaid to be of the common faith, and to have atteined the common ſalvation. Thus Paul writes to Titus, as his ſon after the common faith Tit. 1:4. And Jude (v. 3.) ſayes, I gave all diligence to write unto you of the common ſalvation, to the fulfilling of the ſcripture, (Rom. 4:17. Gen. 17.5.) ſpeaking of Abraham; I have made thee the father of many nations, as wel as of one nation peculiar, above and beſides all the reſt. For ſo Abrahams ſeed was to be a ſeed made up of many nations, and a ſeed of one more peculiarly beloved nation alſo, that were to be ſeperated to him, to dwell by themſelvs and not be reckon'd amongſt the nations that are the fulnes of the Gentiles. Abraham is but the typicall father, Chriſt is the father in ſpirit and truth to this twofold ſeed. In Gen. 13. and 15. chapters, God promiſed Abraham, to make of him a great people, numberleſſe as the duſt of the earth or the ſtars of heaven, which he makes good in the fulnes of the true Jews. But (chap. 17.5.) he gives an additional ſeed alſo, which he there promiſes him, beſides what he promiſed before, ſaying, behold, my Covenant is with thee, and thou shalt be a high father of a multitude of nations. Neither shall thy name any more be called Abram, that is high father, but Abraham, high father of multitudes. Hence is it, that in Gods everlaſting Covenant, there comes to be found ſalvation for a multitude of nations, common (as it were) to all mankind, if the fault be not in themſelvs, and not ſalvation only for one great nation, the Iſrael that is Gods firſt borne.

God hath therefore an everlaſting love and ſalvation, which comparatively ſpoken of, is that which is common and extenſive to a numberleſſe multitude, that he ſaves out of all people and nations, kindreds and tongues, that are upon the face of the earth, who yet are not brought ſo neer to him, as that peculiar nation of his, which he makes a Kingdom of Preiſts. But they have a portion that is full and ſufficient, comming from the hand of their everlaſting father, who like to Jacob in the type, hath his ſpecially beloved Joſephs and Benjamins by Rachel, the choice delight of his eyes, and hath his ten ſons beſides, that are alſo children of his bleſſing, ſons and not baſtards or caſt-awayes, but ſuch as he ownes for legitimate, and makes heirs of his Kingdom. They are provided with inheritances in the land of promiſe.

And as there is ſuch an everlaſting love and ſalvation ſpoken of in the ſcriptures, which is called common in the reſpect above mentioned, ſo is there alſo a common faith and ſalvation, that is but temporary, begets but ſuch a repentance unto life (as the effect of it upon the minde) from whence there is a turning away againe and a drawing back unto perdition. This kind of beleevers, in ſtead of holding faſt faith and a good conſcience, do put away their good conſcience, and concerning faith do make ſhipwrack, being not able to ride it out in the ſtormy weather of temptations. They do therefore declare by the event, that they never had faith of the right kind, but that the chang of mind brought upon them by the preaching of the goſpel, and knowledg of the Lord Jeſus Chriſt, amounted but to ſuch a repentance as might againe be repented of or turned from, and but to ſuch a faith as might faile, though both were the fruits of the goſpel, or good tydings of the worke of redemption and reconciliation, wrought in the perſon of the mediator, as miniſtred but by the firſt and conditionall Covenant, which obliges the children of it in a debt to the whole law, upon the terms of renewing to them their primitive naturall activity and uſe of their freewill, for the performance thereof.

Thus Chriſt gives himſelf to be the life and reconciliation of the whole world, commanding all men every where to repent, excluding none from this benefit of his death, the atonement of ſins paſt, and after this manner to have faith and repentance wrought in them, if the fault lie not in themſelvs.

The ſame goſpel then and bleſſed knowledg of our Lord and ſaviour Jeſus Chriſt, is in the miniſtry and preaching of it, the everlaſting goſpel, (as accompanied with fruits that end in ſalvation, and are permanent and abiding) and is alſo the goſpel whoſe candle may be put out, and candleſtick removed out of its place, as Chriſt not only threatned to the ſeven churches of Aſia, but actually executed, upon their apoſtaſy and unworthy walking under the light thereof.

And if the ſcope and intent of the Epiſtle of Jude be well weighed, together with his expreſſions, wherein he makes mention of the common ſalvation and faith once delivered unto the ſaints, we ſhall find that he does very evidently ſet forth the diviſion and contention which did ariſe in his time, between theſe two miniſtries of the goſpel, and thoſe that had theſe differing effects and operations produced thereby upon their hearts. For the ſame common ſalvation and change, wrought by the preaching of it, upon the minds of the hearers, which begot in them repentance from dead works, and faith towards God, if it were accompanied with the faith of the right kind, once delivered to the ſaincts, through the power of which we are

kept

kept unto ſalvation, he ſhewes plainly, (v. 20, 21.) that being built up in this our moſt holy faith, and praying in the holy Ghoſt, we ſhalbe kept from falling, and ſhall keep ourſelvs in the love of God, waiting for the mercy of our Lord Jeſus Chriſt, unto eternall life.

But if this faith be wanting, whatever other effects, enlightnings or quicknings, the knowledg of Chriſt and preaching of the goſpel may have upon us, in the judgment of the Apoſtle Jude, ſuch are to be looked upon as having no more certainty of ſalvation, nor probability of a good end, then thoſe of the children of Iſrael, that the Lord ſaved out of Egypt and the houſe of bondage, but deſtroyed before they entered into Canaan; or then thoſe angels that fell, and kept not their firſt habitation, or then Sodom and Gomorrah; Yea, or then the rejected nation of the jews, by whoſe wicked hands our ſaviour was crucified. They ſtumbled at the ſtumbling ſtone, and though they ſought after righteouſnes, yet was it, as it were, by the works of the law; children they were, in whom (as it is written, Deut. 32. 20.) there was no faith. Upon this very ground, the church of the gentiles that were taken into the place of the jews, and had Gods name called upon them, doe run the ſame hazard with the Jewiſh church, that is, of being cut off from the good olive tree, when they ſhalbe found to be but ſuch as have not their ſtanding by the faith that is triall proof. They therefore ſhall in like manner be ſwallowed up into a univerſall and moſt ſignall apoſtaſy from the truth and power of the goſpel, a little before Chriſts ſecond comming.

It is no marvell then that the Apoſtle Jude is ſo earneſt in exhorting to contend earneſtly for the faith, as it is of the right kind and primitive purity, wherein it was once delivered to the ſaincts, bringing forth thoſe fruits in them that accompanied ſalvation, and were not to be fallen from. This contention, warfare or battel was in heaven, in the very church itſelf, between thoſe that had a ſtronger and firmer birth of grace, and thoſe of a weaker, that was wavering, uncertaine, and capable to prove abortive, as not comming of Sarah, the free woman, that is the mother of us all. Nevertheles, in this conteſt and warfare, the woman that brings forth the manchild, is neceſſitated to fly for it into the wildernes, though a conqueror, whilſt the battel was fought out by ſpirituall weapons only, in a church way. For when once the secular powers came to exerciſe a ruling ſtroke and deciſive juriſdiction in the Chriſtian religion, then she betook herſelf to the wildernes, became ſolitary and neglected by men. In that wildernes ſtate, the remnant of the womans ſeed, that keep the commandments of God and have the faith of Jeſus, continue (for a ſeaſon) trod under foot, and oppreſſed by their oppoſite brethren

that

that are countenanc'd and upheld againſt them, by the power and ſtrength of the Kingdom of the beaſt. For having got poſſeſſion of the outward court of the temple, which is left out, as no longer regarded by God, they become a fit ſeat for Antichriſts throne, a great bulwarke and ſtrong hold for the man of ſin and Son of perdition, whereby to maintein his war againſt thoſe worshippers that are ſo in ſpirit and truth, and not in word or forme only, and whoſe place it is to officiate either in the temple itſelf, or in the moſt inward and moſt holy part of it, called the Holy of Holies.

Having thus diſtinguished between that which in Scripture is called the common faith, or common ſalvation, in theſe its two differing effects and fruits, producing in ſome a birth of life and grace which is immutable and cannot fayle or be fallen from; and in others, a birth of repentance and faith that is changable, may be repēted of, ſhipwrack'd and miſcarry; it remains for us to proceed in deſcribing and declaring the ſecond and higher degree that is atteinable in that faith which was once delivered to the Saincts, called by Jude, our moſt holy faith. He ſeemes thereby to intimate, that by the knowledg of Jeſus Chriſt and miniſtry of the Goſpel, faith may be wrought and begotten in the heart, according to a threefold degree, wherein righteouſnes and true holines is revealed from faith to faith; from faith of the loweſt ranke, which is that that failes, to that of the ſecond ranke, which failes not, but makes us conquerours, and from thence to that of the higheſt ranke, which gives us power with God to prevaile in all things we deſire, beyond all we can aske or think, making us more then conquerours, and with Abraham to be called the friends of God. The firſt is holy, the ſecond is more holy, the third is our moſt holy faith.

The moſt holy faith is that which (Epheſ. 3. 16.) is ſaid to be granted or given of the riches of Gods glory, wherein he hath an inheritance in his ſaincts, (chap. 1. 18.) and through which he does put forth the exceeding greatnes of his power, towards us that beleeve, according to what he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his owne right hand in the heavenly, far above all principality, power, might, and every name that is named, not only in this world, but in that which is to come. So then, according to the power of this exceeding mighty operation of God in that gift of Chriſts Spirit, wherein he grants to ſome Saincts to beare a more peculiar likenes to him, the beleever becomes ſo exceedingly ſtrengthned with might in the inner man, ſo rooted and grounded in love, that he is not only made able to comprehend with all Saints, that are ſons after the common faith, what is the length, breadth, depth and height of the knowledg and love of God that ſhines forth in Chriſt, as he is the Son of man, made head of all Principalities and Powers, which is the higheſt image of God, short of the fathers naked ſimilitude, in his owne proper ſhape and forme; but he is (over and above all this) enabled to know the love of Chriſt that paſſeth knowledg, and to behold God in

that

that glory of his, that shines forth in the face of the bleſſed Trinity, wherein he hath bin delighting himſelf in and with the eternall WORD, from before the foundation of the world.

Into this glory, Chriſt in his manhood, as our fore-runner, is entered, even within the moſt inward veyle.

This was the forme of God, wherein Chriſt was found, before he aſſumed his manhood, and he reteins his manhood both in an inferiority to it and in an equality with it, by reaſon whereof, Chriſt as man, without robbery is accounted equall with God. In this ſtate of glory, he is the bridegroome to this moſt excellent ſort of beleevers, who therefore dwell alone, and ſhall not be reckoned among the nations, but are a peculiar nation of Gods jewells and choice treaſure, a Kingdom of preiſts, his heritage and immediate poſſeſſion, that as the Tribe of Levi, are made to approach neer unto him, in ſtead of all the firſt born ſons of Iſrael. Theſe are the 144000, deſcribed (Revel. 14.) to be ſuch as have their fathers name written in their foreheads, and that are not defiled with women, but are virgins which follow the Lamb whitherſoever he goes, and are redeemed from among men, as the firſt fruits to God and to the lamb; the pure, undefiled bride and ſpouſe of the lamb, that is the only one of her mother.

Theſe are farther deſcribed (Revel. 7.) as thoſe that are the choſen out of every Tribe of the choſen ſeed of God, by a ſmall certain number of 144000, a royall preiſthood, ſelected and taken out of all the Tribes. Theſe being thus firſt ſelected out, how are the remaining parts in and of every Tribe conſidered? Are they looked upon by God, as the world? as a people left to themſelvs? No, by no means, but alſo as Gods choſen people, in relation to the reſt of the world. They are his ſons according to the common faith, making up the gentile fulnes, as the other doe the Iews. And accordingly, in their gentile fulnes, or rather as ſurrogated Iews, (Rom. 11.) have the ſutable characters given to them. For (ſayes the Apoſtle Iohn) after this, I beheld, and lo, a great multitude, which no man could number, of all nations, people, kindreds and tongues, ſtood before the throne and before the lamb, clothed with white robes and palms in their hands, repreſenting their victorious faith, in and under the great tribulations they had and were to paſſe through, in participation with Chriſt in his ſufferings, for the teſtimony of Ieſus, during the reigne of the Beaſt.

Amõgſt theſe, he that ſits on the throne ſhall dwell for ever. And they will neither hunger nor thirſt any more, nor ſhall the ſun light on them, nor any heat, for the lamb will feed them and lead them into living fountains of waters, in the ſtate of the firſt Reſurrection, where all tears ſhalbe wiped away from their eyes.

Thoſe then whoſe hearts are purified by this faith, in either of theſe two degrees of it, as it is our precious or our moſt precious faith, (that which brings us into the common ſtate of ſalvation with the gentiles, that is durable and everlaſting,

ſting, or that which brings us yet farther, into the peculiar priviledg of the Jews and firſt born Sons of God) are the people that properly are Abrahams ſeed, and heirs according to the promiſe. And their day of manifeſtatiō haſtens apace. They have bin hitherto, even from the beginning of the world to this day, a ſeed of hiddē, inviſible ones, that in all changes of times remaine the pure inviſible church. And they have all along bin kept undefiled, having that birth of God in them which preſervs them, that ſin does not adulterate their hearts, or alienate them from God, neither can the evill one touch them. Thus was it with the ſeven thouſand concealed pure and ſpirituall worshippers that God had reſerved in a time of univerſall apoſtacy and corruption in his viſible worship, (in Eliah's time) which never did nor would bow their knee to Baal.

In reference to this ſeed, in all ages, is verified that which is ſpoken by the Prophet Eſay, (chap. 1. 9.) Except the Lord of Sabaoth had left unto us (that are the viſible church, and have the viſible ſignes of Gods preſence and the purity of his Ordinances amongſt us) a very ſmall remnant, (a ſeed of hidden ones) we had bin as Sodom in the height of ſinning, and bin made like unto Gomorrha, in the extraordinarines of our punishment.

Theſe are they that God accounts his jewels, the people that are of price and value with him, whatever reproach and diſeſteeme they are in from the world, in all times. Theſe have that faith in the ſeed of it, by which they are poſſeſt with an ability to do all things for the truth, and nothing againſt it; and this, through Chriſt the power of God, inwardly ſtrengthening and bringing them forth into a likenes of ability with himſelf, to do all things by his quickning of them, as he himſelf hath done by the fathers quickning of him: that they may live by him, as he himſelf, according to his manhood, lives by the father, who does in him all the works.

God hath now for neer theſe ſix thouſand years, kept theſe his jewels by him as a reſerved hidden treaſure, that he reſolvs in a fit ſeaſon to bring to light, and make a shew of openly, in the ſight of the whole world. In the mean time, he calls them into the ſecret chambers of his love, and is encreaſing their faith and patience, under the great and various trialls wherein they are with God, ſtrangers and ſoiourners in and to the world, and to the delights and comforts of it, as all their fathers were.

This time of hardship and ſuffring from the world, muſt not alwayes be their lot. There is a day approaching, wherein the time of their ill uſage from the world shalbe no longer. God will have his ſeaſon to shew kindnes and love to them and to do them honour in the ſight of the whole creation; a day, in which his purpoſe, and determined reſolution is, to make up his jewels, and bring them all together, from all parts where he hath kept them hid and concealed. In this day, he will ſpare them and shew favour to them, as the father ſpares his owne ſon that ſerveth him, and in ſerving pleaſeth him.

And

And ſo viſible a diſtinction in this day will God put in the way of the diſpenſations of his providences, even to the eye of the world, between them that ſerve him and them that ſerve him not, between the righteous and the wicked, that every eye shall take notice of it. And it shall have ſuch a powerfull effect upon the beholders, that there shall come people, the inhabitants of many cities, yea, the inhabitants of one city shall goe to another, saying, let us goe ſpeedily and continually to pray before the Lord of hoſts; I will goe alſo. Yea, many people and ſtrong nations shall come to ſeek the Lord of hoſts in Jeruſalem, and to pray before the Lord. Ten man shall take hold out of all languages of the nations, on the skirt of him that is a jew, saying, we will goe with you, for we have heard that God is with you. The jews that they will thus take hold of, wilbe ſuch as are ſo indeed, having the faith that failes not, but makes them the receavers of that anointing which teacheth all things, and is truth and no lie.

By this heavenly anointing they are in their very principles diſtinguished,

1. From thoſe, whoſe faith is ſo far from being of the ſame precious kind with theirs, that it is ſure to faile in the moſt needfull time, in the day of temptation and triall, when the winds blow and the rain deſeends, and the floods come, and beat upon them. Such faith is of little or no price.

Secondly. The true Jew, by his faith and anointing, wilbe likewiſe diſtinguish'd from thoſe that have no faith, but are unreaſonable perſecutours of thoſe that have, being void of all right diſcerning in matters of faith,

Theſe true Jews and Iſraelits indeed, are (as we have shewed) the two families in Jacobs houſe, children of the ſame Jacob, but not by the ſame Rachel, of whom were only Joſeph and Benjamin. This diſtinction in Jacobs family ſeems to be taken notice of by the holy Ghoſt, (Ezek. 37. 16.) where the twelve Tribes are compared to two ſticks, or ſtems, ſpringing out of the ſame root, as two houſes, nations or families of the ſame Iſrael. Upon the one ſtick, the Prophet was commanded to write, for Judah and for the children of Iſrael his companions, to whom (as we know) the Kingdom and ſcepter was aſſigned, and out of whom Chriſt according to the flesh, came. Upon the other ſtick there was to be written, for Joſeph the ſtick of Ephraim, and for all the houſe of Iſrael, his companions. For the ſeperated one from his brethren, the exalted one above his brethren, the dreamer, to whoſe sheafe all the other sheaves, yea, the ſun, moon and ſtars were to do obeyſance. To him in a word, was aſſigned the firſt birthright, in the double portion of it, the upper and the nether ſprings, the bleſſings of heaven above, of the deep that lieth under, of the breaſts and of the womb, the bleſſings of the father that have prevailed above the bleſſings of his progenitours, in an extent to the utmoſt bounds of the everlaſting hills, that are appointed to be on the head of Ioſeph, and on the crowne of the head of him that was ſeparate from his brethren.

Theſe are the bleſſings written for Ioſeph, and for all the houſe of Iſrael his companions.

paniõs, or of his faith, ſpirit, and principles. Both theſe ſticks (the two houſes or churches of beleevers and Iſraelits in deed) are to be made up into one new Ieruſalem, in Chriſts hand. Both flocks are to be gathered into one sheepfold and viſible univerſall church-ſtate of the revealed ſons of God, diſtinguished from all people on the face of the earth, beſides. And they shalbe gathered into one univerſall Kingdom and civil ſtate, that shall beare rule over the whole world. For thus ſaith the Lord, behold, I will take the children of Iſrael, (the ſcattered sheep belonging to this fold) from among the heathen, whither they be gone, and will gather them on every ſide, and will bring them into their owne land, even into the promiſed new Ieruſalem ſtate, the new heavens and new earth, wherein dwells righteouſnes, figured out by the land of Canaan. And I will make them one nation or ſeed of my bleſſing in the land, upon the mountains of Iſrael, and one King shalbe King to them all. And though Iudah shall be there with his companions, and Ioſeph with his, under diſtinct writings and enrollings, aſſigning unto each their lot, yet both shall make but one church and Kingdom, one ſpirituall ſeed or nation of Abraham. They shall no more be two, ſo as to be divided into two Kingdoms, either in church or ſtate. They shall neither envy nor vex one another, any more. They shall be fully agreed, and live in peace, as inhabitants of the ſame city, the new Ieruſalem, upper and lower, as the hebrew word imports, (Pſ. 51.) or heavenly and earthly, conſiſting of ſons of a higher and lower dignity, of this man and of that man that is borne there, whether of noble or common degree, all free heaven-born citizens and ſubjects of one and the ſame great and univerſall King. They shall dwell in perfect unity together, and be of one accord as brethren, ſinging the ſong of Moſes and of the lambe, in ſweet harmony and conſort, and the ſtranger and the uncleane shall no more paſſe through this glorious city. For there shall in no wiſe enter into it any thing that does defile, nor that worketh abomination or maketh a lie, but they only which are written (with the writing that is upon both thoſe ſtickes before-mentioned) in the lambs both of life.

This is the church and civill ſtate, which the miniſtry of Eliah is to prepare the way unto, as the end to which all the work of reſtitution which thereby shalbe wrought, does and muſt tend. This will be effected by the powerfull preaching of the everlaſting goſpel, by a miniſtry that shall have the tongues not of men only but of angels, filled with the inſpiration of the holy Ghoſt, as alſo yeilding vengeance and flames of fire, as a day of great judgment and diſtinction that is to be brought and executed upon ungodly men and willfull oppoſers of that work, by the pouring out upon them the ſeven vialls of Gods wrath, like as Moſes his miniſtry did upon Pharaoh King of Egypt, ſo long as he hardned himſelf and refuſed to let Iſrael his ſon and his firſt born goe free, and ſerve him according to his duty.

By Eliahs ſecond comming then, (according to the particulars before declared, together with the end itſelf, in order to which, this miniſtry of reſtoring all things is appointed) we are to underſtand no other then the ſpirit and power wherein the

ſlaine

ſlaine witneſſes of Chriſt ſhalbe quickned, made to ſtand upon their feet, and have withall an aſcent given to them into heaven, as viſible aſſociates and copartners with the holy angels, in their power and great glory, like bright morning ſtarrs, and ſignes of the comming of the ſon of man, even whilſt they are yet remaining in the body, on this ſide death.

This ſecond comming of Eliah therefore is not to be confounded with Chriſts owne perſonall comming, which ſucceeds, and comes to give us actually and compleatly a part in that which (Rev. 20.) is called the firſt reſurrection. The change effected by Eliah's comming, will rather be a transfiguration, then what properly can be called the firſt reſurrection, by which our bodies wilbe made like unto that glorious body of Chriſt, in which he lived on earth, fourty dayes before his aſcenſion, and in which power and glory he is to ſhine forth, like the ſun in his ſtrength, as the brightnes of the day of his ſecond comming encreaſes and riſes up to its height. For the ushering in hereof, this ſigne in heaven of the ſon of mans comming, is to go before, which (as hath bin ſaid) is no other then the ſpirit and power which the ſlain witneſſes, (or the dried, diſperſed bones and members of Chriſts dead body, his hidden, inviſible ſeed of beleevers, his church at that time on the earth) ſhalbe quickned and raiſed up into, as a heaven upon earth, in the ſight of the whole world. The wiſe or teachers that then ſhalbe among them, ſhall ſhine as the brightnes of the firmament; and they that turne many to righteouſnes, as the ſtars for evermore.

By the power of that faith which brings life and immortality to light, in the minds of thoſe that are true Iſraelits indeed, inhabitants of the new and heavenly Jeruſalem that is above, we have declared, that Abraham in type and Chriſt in ſpirit and truth, is the father unto two ſorts of Sons, that are both heirs and witneſſes of what they ſe and heare from Chriſt. They are both written among the living in Jeruſalem, with a writing that is never to be defaced or blotted out. Some of them are made conquerours, and others of them more then conquerours, through Chriſt that hath loved them, and cauſed them to abide and continue with him in his temptations, and to beare a conformity in their minds to his death, (armed with the ſame mind as he was, for ſuffering in the flesh) as well as carrying about in their bodies, the marks of the dying of the Lord Jeſus. They have heard and receaved that language of faith in them and to them, with which Paul acquaints us (Tim. 2. 2. 11, 12.) If we be dead with him, we ſhall live with him: if we ſuffer, we ſhall alſo reigne with him. Unto this carkaſſe or dead body, the eagles, the fowles of heaven, by a miniſtry of the ſpirit of life from God, wilbe gathered together. And as a breath from the foure winds of heaven, a wind of propheſy and divine inſpiration, in the ſpirit and power of Eliah, ſhall come forth and ſhew itſelf in theſe ſlain witneſſes, where ever they ſhalbe found, throughout the whole world, and bring them together into one sheepfold of viſible government both in church and ſtate. In this poſture, it will be found moſt true, that by fire from

heaven, and as the Lords owne ſword, they shall plead with all flesh, and the ſlaine of the Lord shalbe many, that shall fall under them, in attempting to riſe up againſt them. For in and by this miniſtry of Eliah, the Lord will come with fire and with his chariots like a whirl-wind, to render his anger with fury, and his rebukes with flames of fire.

When you shalbe awakened to ſe, by the comming of this glorious miniſtry of God, what in this day shalbe wrought, not by might, nor by power, but by the ſpirit of the Lord, the ſeven eyes which run to and fro through the whole earth, (rejoycing to ſe his work goe on, and taking care that there be ſutable diſpenſations of divine providences to further and advance it, whereof the deciſion to be made in the valley of Iehoſaphat will not be the leaſt) then your heart shall rejoyce and your bones flourish like an herbe, and the hand of the Lord shalbe knowne towards his Servants, and his indignation towards his enemies. Then shall the thoughts and words of the enemies of Gods people, in deſigning againſt them, (however hidden and ſecret, even in their very bedchambers) be knowne and diſcovered by this miniſtry of Eliah, and the Mountaine full of horſes and chariots of fire shalbe like walls round about the city of God, to defend them. And not only the eyes of the Prophet, the eyes of the inward man of the Saincts, or of the ſpirit of their mind, but the eyes of the Prophets ſervant alſo, the beaſt on which he rides, the ſenſual and outward man of the ſoule, in the exerciſe of the very bodily ſenſes, shalbe opened to ſe that there are more with the people of God then can be againſt them. So shall all feare be removed far from them.

To the word of this Eliahs miniſtry in the hearts of beleevers, the whole creation shalbe obedient. The heavens at their prayers will shut or open. They shall do greater things on earth, then ever yet have bin done, by the power that Chriſt hath with the father, which in this day he will begin viſibly to ſet on work, and exerciſe for the good of his people.

But the great queſtion is, when shall theſe things be?

Anſwer. The ſigne of Chriſts comming is already ſpoken to, in this miniſtry of Eliah, which does immediatly goe before it. And when this miniſtry comes and reveales itſelf in power, (as it muſt in the hearts of all the true Iſrael of God) it will untie all the knots and difficulties that do yet remaine to be reſolved, concerning Chriſts ſecond appearance, and things to come.

But when may this ſecond comming of Eliah be expected?

1. After that Chriſt in ſpirit hath as ſignally bin rejected by the generation of Jews under the goſpel, (which were ſurrogated and engraffed in the room of Abrahams naturall ſeed) as he was by that Jewish nation which crucified him at Jeruſalem. And when (accordingly) they shall have openly declared it, by the like ſevere proceedings againſt the true ſpirit of prophecy, manifeſting itſelf in Chriſts witneſſes, who by humane laws and bodily punishments wilbe ſuppreſſed, kept under

under and put to death, as much as lies in man to do.

2dly; When this perſecution and rejection of Chriſt in his members, hath had its progreſſe and courſe with the preaching of the goſpel itſelf, during the ſix trumpets, from the one end of the earth to the other, which hath shined as lightning from the eaſt to the weſt; and when the goſpel and obeyers of it, shall meet with the sharpeſt brunt of oppoſition, ſo as that the dead bodies of the witneſſes shall not be ſuffered to be put in their graves, during the laſt three years and half of this houre and power of darknes that is to come upon the church of Gods hidden ones, the remnant of the womans ſeed, that keep the commandments of God and faith of Jeſus. But they are nevertheles helped and much ſaved from the flood of their enemies malice, by the like miſtake as was that of Herod, who slew all the children from two years old and upwards, hoping amongſt them to find the promiſed ſeed, but failed. The earth helps the woman. The earthly Ieruſalem with her inhabitants shall prove a skreene to the heavenly Mount Zion.

3dly. When the wiſe virgins as wel as the foolish, shalbe found in a deep ſleep of ſecurity, and think the worſt paſt, looking for nothing more but the comming of the bridegroom, before it be yet midnight.

The witneſſes of Chriſt wilbe ready to make account that their 1260 years of ſuffering under the reigne of the beaſt, is either expired or upon the very point of expiring, and therefore begin to put off their ſackcloth, or lay it quite aſide, as taking for graunted that the time is come, that ſorrow and ſighing are flowne away, never to returne more. But they will afterwards find themſelvs deceaved, and that they are but falling into the times of the three laſt years and halfe, it being Gods uſuall and accuſtomed method from the beginning, to usher in any great exaltation of his ſaincts, with ſome deſperate extreamity and calamity, immediatly foregoing. And therefore, till after the wiſe virgins ſun be turned into darknes, and the foolish virgins moon be turned into blood, the BRIGHT MORNING STAR of Eliahs miniſtry comes not. But then, it does immediatly follow.

4thly and laſtly; when Antichriſt and all enemies of the witneſſes of Chriſt shalbe in the greateſt peace, unity and joy imaginable, amongſt themſelvs, at the beholding the dead bodies of the two prophets that tormented them that dwell upon the earth, and shall cry peace, peace, as eſteeming their mountaine to be made ſo ſtrong, that it can never be moved. In one word; When the ſunshine of their proſperity, peace and power is at the height, and to their thinking, impoſſible ever to ſet againe.

Let this ſuffice, without proceeding farther to ſpeak concerning the two other parts of this great day of Chriſts ſecond comming, which wilbe dignified with his owne perſonall reigne on earth, the THOVSAND YEERS of the FIRST RESURRECTION. Then will he put an end to this very day of his owne Kingdom,

by his free and voluntary reſigning it up into the hands of the father, that God may be all in all. Let me only adde this word, that the viſible reigne of theſe ſaints of the firſt RESURRECTION here on earth, for a thouſand years, wilbe in the new Jeruſalem ſtate, that is to come downe from God out of heaven; in a ſtate of beatitude and glory, partaking of the divine preſence and viſion of Chriſt their King, in an immutable righteous ſtate both of body and Soule, diſtinguished from the ſtate of the nations that ſhall walke in her light, all the world over, and be happy and glorious alſo, but changeable.

THE END.

Miſtakes in the printing.

Page 9. lin. 36. for teams, read tearms. p. 21. l. 30. this, r. his. p. 41. l. 32. themſelv, r. themſelvs. and l. 33. trues, r. true. p. 43. l. 26. to as, r. as to, p. 70. l. 21. 3d, r. 2d. p. 83. l. 31. hasband, r. husband. p. 84. l. 29. contracted r. contracted. p. 91. l. 3. tempeſtous, r. tempeſtuous. and l. 14. cujoy, r. enjoy. p. 95. l. 40. powers, r. power.